TRAINING WORLD CHRISTIANS

GILBERT LOVELAND

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TRAINING WORLD CHRISTIANS

A Handbook in Missionary Education

By
GILBERT LOVELAND

PRINCETON THEOLOGICAL SEMINARY
JUL 1921

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TO MY MOTHER AND FATHER

WHO EARLY TAUGHT ME THAT ALL MEN ARE
MY BROTHERS AND GOD OUR COMMON FATHER

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FOREWORD

There are many books on missionary education. Most of them are too technical. Nearly all of them assume that the reader is tremendously interested in missionary education. As a matter of fact the church has yet to be awakened to the deep meaning of missionary education.

The only excuse I have for writing this book is the need for a statement about missionary education which shall make the reader understand its tremendous significance for the present day—a statement that shall be simple, concise, and abundant in practical suggestions for the worker who is dealing with the actual problem. I lay no claim to any originality of treatment or of content; I have merely tried to bring the best easily within the reach of all.

This book attempts, then, to be something of an argument in favor of missionary education; to present some of the most approved methods of missionary education together with the large principles that underlie them; and to indicate some of the most usable materials.

Gilbert Loveland.

CHAPTER I

THE HUMAN FAMILY AFTER THE GREAT WAR

Section 1. The Human Family Portrait

Nothing permanent except change.—We who live in the first decade after the Great War have a bond of sympathy with old Heraclitus. Heraclitus, you may remember, was the ancient Greek who was so struck with the constant change of things that he said, "Nothing is permanent save change." His famous formula "Everything is in flux"[1] has come down to us from the day when he uttered it five centuries before the birth of Christ as the standard description of a world that is constantly changing. Old Heraclitus was so obsessed by the thought of change in the world that he said to his pupils: "You cannot step into the same river twice. It flows on and is a new river." Some may find a feeling of sympathy even with that unfortunate disciple of Heraclitus whom the never-ceasing change of the world drove mad: he revised his master's words by saying, "You can't even step into the same river *once*." There is no need of our going to that extreme, but certainly we to-day live in "an hour of world change without peer."

A panoramic picture of the human scene.—So little stability there is, and so much change, that you cannot take a photograph of a human family and expect it to look at all like the original. The persons to be

[1] Πάντα ῥεῖ.

photographed are living, dynamic; the photograph itself will be rigid, static. Even the motion picture, which is the best imitation of life, is made up of a series of still pictures run before the eye so quickly as to give the impression of life. But, granting the difficulty of making a portrait of the human family that will entirely resemble it, it is nevertheless worth while to get a sort of panoramic picture of the whole human scene. That is what this chapter aims to do. If I can only take you to some high place and make you look upon all the peoples of the world with understanding and respect, you will forgive the picture for its incompleteness. Of course the picture must be impressionistic. Details will have to be omitted; but if you will look closely enough, you will see at least the varying expression on the faces of your brothers and sisters; will come to know a little of their problems, their hopes, their disappointments; will gain a new vision of what the first great Christian missionary meant when he said, "And he made of one every nation of men to dwell on all the face of the earth."[2]

Unrest is the first characteristic.—Looking,[3] now, at the panoramic picture of the human family, we are at first confused and can make of it neither head nor tail. But if we are patient and look steadily, we begin to catch the drift of things. One great dominating fact begins to stand out in striking contrast. It is the fact of *unrest.*

Think of a map of Europe.

Draw a line from the Baltic Sea south to the Adriatic Sea. Try to imagine the people who live to the east of that imaginary line and those who live to the west

[2] Acts 17. 26.
[3] For the most vivid discussion of this subject see Basil Mathews' booklet *The Human Scene.*

of it. Think of the human family as divided in two parts by an extension of that line. Look first at the conditions of unrest to the west; and then look at the state of confusion—yes, of actual revolution—to the east.

Unrest in the West.—What are the causes of the confusion so noticeable in western Europe, England, and America? First, of course, among these causes is *the Great War*. Nations pitched their war efforts to a high key of sacrificial idealism. The Allies and associated powers were knit together by a common purpose; and it was a heroic purpose. Everybody expected that when the war should be over, the same idealism that had begun to flame in so many breasts would endure. Many hopeful things were said about the effect of the war upon the religious thinking of the peoples engaged, but the outcome, sadly enough, has failed to fulfill those hopes.

> No such wind of idealism is blowing across Europe to-day as when the peace conference opened; there are no such exaggerated hopes of a new and better world, no such pathetic faith in the regenerative results of war. Perhaps it is just as well. Less attention will be paid to words, less effort will be made to soothe with fine phrases. There may be more attention given to the desires of peoples and less to the schemes of governments.[4]

Walter Lippman[5] reports a conversation he had with a famous Italian scholar soon after the signing of the armistice. The news that day was bad. There had been outbreaks on the Dalmatian coast and quarrels between the Czechs and Poles; the British elections were at the bottom of their deepest depression; inspiration

[4] *Nation*, August 14, 1920.
[5] *The Political Scene*, pages ix–x.

raged in the French press. Said this Italian scholar, shaking his head sympathetically:

> This is our old Europe, and you Americans must not be surprised. We have had our American phase, but that is over now that the war is finished. We have been through a frightful illness and thought we were going to die. Our minds turned in those days to higher things; and along came the Americans with a perfect bedside manner, entrancing self-confidence, the strength of youth, and a gospel of the simple life. We made good resolutions, as sick poets do. We swore that if we got well this time, we would stay well. You know: no more city life; but the country, a cow, rise at dawn, to bed early, exercise, fear God, and listen to Woodrow Wilson. It was sincere at the time. Then Europe recovered. It put off going to the country. It paid a visit to the old haunts, met the old cronies, and felt most awfully bored with the everlasting morality of the fourteen commandments.

This is a fair sample of the moral let-down that occurred soon after the signing of the armistice. Well did Clémenceau know what he was saying when he spoke these trenchant words: "Gentlemen, our difficult time is just approaching. It is harder to win peace than to win war!"[6]

Another cause making for unrest is the *deep dissatisfaction of labor.* Labor "is in rebellion: partly driven by a desire to break the existing order, defiant of consequences; partly moved by a determination to secure command of commodities, yet dominantly stirred by a vision of a new social order."[7] Ambassador Geddes, speaking at commencement at George Washington University, put the negative aspect of this vision in emphatic language: "A realization of the aimlessness of life lived to labor and to die, having achieved nothing

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[6] "The war did not reveal itself as a spiritualizing force." For an excellent statement of this thesis see Tyler Dennett's *A Better World*, pages 90ff.

[7] *The Human Scene*, Mathews; by permission of Oxford University Press.

but avoidance of starvation and the birth of children also doomed to the weary treadmill, has seized the minds of millions."[8]

Perhaps another great cause of unrest is the widespread *impatience with existing moral standards.* This impatience is no doubt largely due to the emancipation of spirit occasioned by the war. Women disdain the domination of men and seek an equal footing in life, liberty, and the pursuit of happiness. Freemen, scenting autocracy in the church, insist that it shall be democratized or else scrapped. The war is indeed over so far as the actual fighting is concerned, but it has been followed by the perils of unsettled peace and unsatisfied ambition.

There is dominant in our world to-day a drift toward democracy.[9] As a matter of fact, it is not altogether new. It wrecked the Holy Alliance and will wreck anything else—even a League of Nations—which does not recognize it. And it accounts for a great deal of the unrest—this growing spirit of democracy.

Unrest and actual wreck in the East.—So much for the unrest we see to the west of that imaginary line drawn from the Baltic to the Adriatic. Now look at the East. There the situation seems much more alarming. Not merely unrest but actual ruin lies before our eyes. Five great empires are broken up. Littered over central and eastern Europe and over Asia are the fragments of the German, Austro-Hungarian, Turkish, Russian, and Chinese Empires. In all these the old order has vanished. How great is the ruin may be conceived if you will look for just a moment at China alone. China has the most folks, the biggest labor

[8] *Life*, June 17, 1920, page 1128.
[9] *A Better World*, Dennett, page 62.

power, the highest capacity for leadership, and unparalleled natural resources. Yet China has not found herself. Surely "never richer freight went derelict on the waters of time."

East and West.—Quite different, then, is the situation in the East from that in the West. In the East you see half the human race (more than 700,000,000) dazed and helpless amid the debris of their broken empires. But in the West you see the people (mainly English-speaking), while somewhat agitated and unquiet, still to all appearances quite fresh after the war and hard at work rebuilding what they so ruthlessly destroyed.

A new note.—And side by side with this strange fact, that the West has been saved for a mission of helpfulness, comes the new and significant fact in history: "The principle of the service of the weaker by the stronger is formally accepted as the basis of the relation of our people with those of Africa, the East, and South America. . . . The root principle of the historic missionary enterprise has been solemnly and responsibly accepted as the root principle of government."[10] It remains for us to see that that principle shall be the real mainspring of government. The whole world is looking to the West for leadership. But the action of our people abroad cannot be on a nobler level than that of their actions at home. A stream cannot rise higher than its spring. "If we must not have tyranny in the Congo or the Kameruns, we dare not have slums in Cardiff or Chicago."

Unity is the second characteristic.—When we first looked at the panoramic portrait of the human family, there was so much confusion that we could not make out anything. Then we began to see the fact of unrest

[10] *The Human Scene*, Mathews; by permission of Oxford University Press.

standing out strikingly all over the world. Now we have looked at the picture long enough to be able to discern an even more significant fact. It is the fact of solidarity, unity, mutual dependence of each part of the world on the others.[11]

The world a neighborhood.—The world is to-day one body. Cable and wires and wireless are its nerves, transmitting the messages that are impulses to action. Ships and railways and air routes are its arteries, carrying the pulsating blood of humanity. It used to be a long way from America to China; but to-day China is just around the corner. Soon it will be possible, by using the Channel and Bosporus ferries, to make up a train at Charing Cross with through coaches to Damascus, Bagdad, and Capetown, Peking, Calcutta, and Bombay. By air routes one can be in Liverpool one morning and in New York the next evening; one can leave London Monday morning and arrive in Bombay Wednesday night. The things that are said any evening in Washington are discussed next day in the bund at Shanghai and in the finance markets of Bombay, Johannesburg, Rio de Janeiro, Toronto, and New York. Surely "the world is one vast whispering gallery."[12]

All the world serves you.—You will at once realize how dependent you are on all the rest of the world if you will just watch "men and women of the five continents and the seven seas come trooping in" to wait on you at your breakfast table.[13] If you take coffee, Brazilian workers prepare it for you; if you prefer tea,

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[11] A strong statement of the interdependence of the different parts of the world is in *The World and the Gospel*, by J. H. Oldham, pages 198ff.

[12] For a graphic account of the changing world see *A Better World*, Dennett, pages 48ff.

[13] See "The World at the Breakfast Table" in *Outward Bound*, Volume 1, Number 1, October, 1920.

Indian girls or maids of Ceylon or Assam or China have picked the green leaves for you. Your sugar was made either by natives of India or by Negroes in Cuba, or by Sandwich Islanders, or, if it is beet sugar, by laboring folk imported mostly from Europe. Some of your own sons doubtless harvested the grain that goes into your bread. If you can't afford butter and must use margarine instead, troops of Africans—male and female, old and young—have helped to get the coconut down from its tall perch to spread your bread. The silver coffeepot and teaspoons probably were dug out of the earth by the Bantus of South Africa. The ivory handles of the knives were once elephant tusks borne by black men through the jungle. You pick up your morning paper and think of the lumbermen in our great Northwest and in Canada who furnished the wood pulp. And so it goes.

The world's collective sins.—Then, too, there is a moral interdependence among the nations. Japan produces cotton, for example, with cheap female labor. If we use cotton saturated with the blood of Japanese womanhood, we are guilty. To plead distance from the crime or ignorance of the fact does not absolve us before the Christian world. For the world has become one, and all who live in it are responsible for its collective sins of oppression, tyranny, commercial extortion, and the rest. "As the body can suffer no disease in any limit save at the expense of the whole, so a world bound up as one can afford no . . . tyranny anywhere."

Nations live not unto themselves alone.—A pistol cracked in the streets of an obscure Balkan town, and immediately the close interrelationships of all Europe were thrown into hopeless chaos. America, three thou-

sand miles away, after two and a half years of trying to be neutral, was at last inevitably drawn in. New York's ghetto, with its sweatshops, settlements, and impossible living conditions, and California's unfair Japanese legislation are supposed to be purely domestic affairs. But look: out of New York's ghetto comes an unchristianized and embittered Trotsky to put his mark upon new Russia; and California's treatment of the Orientals makes fine difficulty for the Christian missionary in the Orient. Commerce is only commerce, they say; but an aggressively atheistic South America is coming to a dominating position in the world's trade and will soon touch all lands with its influence—in ways, too, which are more than merely commercial.

Section 2. A Closer View of the Human Scene

But the picture is too impressionistic. We want to look at the human family itself. We want to see, if we can, whether or not all these brothers and sisters are happy, growing better, moving on to a higher estate. In this family are there any prodigal sons, any vacant chairs?

It is hard to see the whole world from America. But if you will once more imagine yourselves on the top of some high mountain, looking first in one direction and then in another, you will be able to see, even though dimly, what is going on around you.

Latin-America

Look first at Porto Rico and those twenty republics south of the Rio Grande. We call them Latin-America.[14]

The size.—It is hard for us to imagine how vast is that stretch of country to the south and west of us. To say that it includes 8,336,622 square miles does not help much in giving an idea of its size; but when you stop to think that

[14] Latin-America includes Mexico, Guatemala, Honduras, Salvador, Costa Rica, Nicaragua, and Panama in Central America; Porto Rico, Cuba, Haiti, and Santo Domingo in the West Indies; Venezuela, Brazil, Bolivia, Paraguay, Uruguay, Argentina, Chile, Peru, Ecuador, and Colombia in South America.

Brazil, just one of the republics in our sister continent, is alone as big as the United States with another Texas thrown in for good measure, you begin to have a very wholesome respect for the bigness of our twin sister.

The people.—In Latin-America dwell 84,000,000 people. You can readily see that, with a population only about four fifths as large as that of the United States and an area nearly three times as great, Latin-America is not very densely populated. Many races comprise the scant population.[15] The natives, of course, are Indian. The foreigners are chiefly Spanish and Portuguese, who have intermarried freely with the Indians. Then, too, there are about 6,000,000 Negroes, originally brought in as slaves. The typical Latin-American is part Indian and part Spanish. Spanish is the tongue spoken everywhere except in Brazil and little Martinique; Brazil speaks Portuguese; and Martinque, French.

Material resources.—In material things the outside world needs Latin-America far more than Latin-America needs the outside world.[16] This great continent, with almost one sixth the total area of the world, is economically the richest undeveloped country. Writers are wont to speak of Latin-America as the land of the future. Hardly a beginning has been made in developing Latin-America's natural riches. Mexico furnishes to the world oil, silver, henequen, gold, copper, chicle, and pearls. South America gives us cabinet and dye wood, wheat, coffee, coal, nitrate, asphalt, gold, emeralds, and diamonds.

Social and industrial conditions.—Yet despite this unexplored mine of natural resources, barely touched by the primitive methods of industry, the distribution of wealth and opportunity is so unequal that an industrial upheaval, similar to that in other lands, is occurring there. Practically all of the republics have had great strikes. In Latin-America, as in our own country, "the correction of industrial troubles must come through the practice, by the whole community, of the principles and ideals of Jesus Christ." The system of holding land is a

[15] The population may be estimated roughly as follows:

Whites	18,000,000
Indians	20,000,000
Negroes	6,000,000
Mixed White and Indian	32,000,000
Mixed White and Negro	8,000,000

[16] *Foreign Survey* (Interchurch World Movement), page 3.

survival of the old feudal system. The Spanish and Portuguese owners hold the land and have it worked by Indians and half-breeds.[17] The Indians are kept in a state hardly better than slavery. Women are looked down upon in a typically Oriental fashion. As in some European countries, marriage engagements are made by parents. Grasping priests have charged so much for performing the marriage ceremony that common-law marriage has sprung up. Prostitution and venereal disease are terribly prevalent. It is estimated that in some parts of the country 85 per cent of the people are afflicted with venereal disease. Illegitimacy is high in all these countries. In Paraguay, for example, it exceeds 50 per cent.

Educational neglect.—The outstanding problem of Latin-America is illiteracy. Eighteen out of the twenty-one countries and islands included in Latin-America have free education; in thirteen of these education is compulsory. The law, however, is not always enforced, and the schools in many places are poor and far between. It is estimated that 40 per cent of the total population is illiterate; in Uruguay about 90 per cent of the people can neither read nor write. The survey made by the Interchurch World Movement[18] reports that the present budget for education in New York City alone equals the total national budgets for education for all the twenty republics of Latin-America for the year 1914.

The religious problem.—When you look at the religious problem in Latin-America you see that Panama is the only Protestant section. Peru and Ecuador, however, are the only two countries that do not tolerate all religions. Outside of Panama the Roman Catholic Church dominates the situation, receiving state support from many of the governments. A large number of the native Indians are still pagan or, if not pagan, they follow the Catholic faith so blindly and superstitiously as to have created a mixed pagan and Catholic religion. The Roman Catholic faith was able to keep the influence of the Reformation and the Renaissance away from South America for more than three hundred years. This explains, perhaps, the consequent disaffection for religion and the fact that less than 5 per cent of university students will admit allegiance to any church. In the republic of Colombia

[17] See *South-American Neighbors*, by Bishop Homer C. Stuntz, Chapter III.
[18] See page 71 of the survey.

the Roman Catholic authorities, wishing to stop Protestant propaganda, recently procured the arrest of the colporteurs of the Bible Society—"for circulating an immoral book"![19] There are probably more pagans in the country than there were when Columbus discovered it.

The brighter side.—Perhaps, in your missionary zeal, you have seen this branch of the human family in too deep shadow. There is much that is fine and happy in Latin-America. It contains a civilization that is rich in culture. Its people have quickness of perception, acuteness of analysis, power of imagination, grace of manner, and chivalry. They are brilliant. Their æsthetic sense is highly developed. The Latin-American has a passion for the beautiful in art, in music, and in literature.

Australia

Now, after looking this long to the south, let us turn our eyes westward. The first far-off land that strikes our gaze is Australia. Only about 100,000 of the aborigines are left, and most of the 6,000,000 people are of European stock. Australia has been thoroughly colonized by Great Britain. So progressive is the Australian and so similar to the natives of Great Britain, Canada, and the United States; so highly developed is the educational system—in short, the conditions in Australia are so like those here in our own country that we need not take time to examine that part of the human family as holding a missionary problem. That is not to say that Australia has no problems. The laboring people almost in a body have turned away from the church because it refused to stand with them against capital. But Australia is no field for missionary endeavor in the accepted sense; and with this hurried glance we turn our gaze farther to the north and look at an amazing group of people.

Southeastern Asia

The size.—In this group are included French Indo-China, Siam, Malaysia, Oceania (except the Hawaiian Islands), and the Philippines. An area of 1,679,000 square miles holds a population that is estimated at more 90,000,000.

The people.—You are now looking at the home of the

[19] *Christian Century*, September 16, 1920.

brown race. In a few of the islands there are Negro mixtures; and a good deal of Chinese blood is infused in the northern part. Nearer India there are native Indians. But the great bulk of this population is brown—sometimes called Malaysian, though strictly the Malaysians are a distinct race within the brown race.[20] There are more than twenty racial groups. One hundred and fifty different languages and dialects are spoken in Malaysia alone. The population of Southeastern Asia is overflowing. The Interchurch World Movement *Foreign Survey* (page 113) shows that 60,000 immigrants from India settle each year in the less crowded territories of the Malay Peninsula and Archipelago. Every year 250,000 Chinese come into this southern territory. A new and restless life has come over that whole part of the globe.

Material resources.—The chief industry in southeastern Asia is agriculture. There is some mining in Indo-China, and gold is found in the Philippines. Rice, sugar, corn, tea, tobacco, and coconut are raised and exported. The tools and methods of agriculture are most primitive. In Malaysia 16,000,000 acres of the most fertile land in the world produce in profusion rubber, coconut products, sugar cane, and pepper.

Social conditions.—The people are very backward in their social organization except where they have been influenced by other nations. Living in tribes, they have held to many of the barbarous customs of primitive races. Mohammedanism and Chinese civilization are rapidly modifying this and reorganizing Malaysian society after their own respective patterns.

Educational neglect.—No educational provision has been made for Indo-China. Siam has a Board of Education, which supervises all schools. American, English, and French missionaries furnish most of the schools, although there are government, local, and private schools. Buddhist monks teach in their temples. Malaysia is destitute of educational development. Only 3.9 per cent of the men can read, and only 1.9 per cent of the women. Thanks to the United States, a good school system has been established in the Philippines; this, however, does not yet reach all of the people.

The religious problem.—The almost universal Buddhism

[20] *History of Mankind*, Ratzel.

is modified by elements borrowed from animism and Brahmanism. Protestanism has barely made a start in Siam; only one in every thousand is a member of a Protestant church. Indo-China is almost untouched. The Christian Church has only one missionary to 95,000 people in Siam; only one to 1,950,000 in French Indo-China.

Our American demonstration station.—The only place in Malaysia where a Western Christian government is making a practical effort to help the people toward independence and democracy is our great American experiment in the Philippine Islands. "The most stirring factor to southeastern Asia and, perhaps, the whole of Asia has been the American administration of the Philippines. Imagine if you can that you have been a missionary in a great section of the world where only one nation had its own king; where all other government was by some European power; where there was no franchise. Suppose in spite of the bounty of tropical conditions around you that you had seen that bounty go for nothing in the tremendous waste of human life and energy. Suppose you had worked ceaselessly against illiteracy and disease and found so often that the message which in a literate country you might tell thousands had to be told one by one through word of mouth. Suppose you had seen half the babies born in your neighborhood die, and hookworm lay waste the population. Suppose you had prayed night after night that the Christian world might share its knowledge with these people. And suppose everywhere about you there was lethargy and a general belief that the Christian democratic standards you wished to set could not be set. And then suppose that suddenly there came into your experience and into the experience of many of your native neighbors the story of the Philippines, putting new heart and new life into your own work for the people around you. No one can yet calculate what the history of the last twenty years in the Philippine Islands has meant not only to the missionary but to the people of southeastern Asia. Christian ideals and American application of those ideals have begun to do their work in the Philippines. But the dynamic force of their beginning has stirred the most remote part of southeastern Asia."[21]

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[21] *Foreign Survey* (Interchurch World Movement), pages 114–15.

Conservation of life.—Whereas the Philippines used to be one of the plague spots of the earth (400,000 people having lost their lives in the cholera epidemic of 1879), cholera is to-day practically unknown. The death rate has fallen from 30.5 a thousand in 1898 to 24 a thousand in 1919. In 1902, 448 children out of a thousand died before the age of one year. The rate has been reduced considerably, but even so 336 a thousand died in 1918 in the Philippines as compared with 165 a thousand in the United States. Medical missions, without which the government cannot succeed in bringing health to the Philippines, are dynamic centers for showing the value of human life. They are likewise the entering wedge for all Christianizing influences.

The religious problem.—Of the 1,100,000 people in the Philippines about 84 per cent are Christian. Fewer than 100,000 of these, however, are Protestant church members—that is, approximately ten in every thousand. In addition to these 100,000 Protestant church members, however, may be counted 500,000 adherents. In the twenty years from 1899 to 1918, Protestant church membership piled up at a greater rate than in any other foreign land—from 100 to 90,000. Missionaries say that this number can be doubled or perhaps trebled in the next five years if adequate reënforcements in men and money are received.

Toward democracy.—As we look at the Philippine Islands we see forces at work preparing the people for independence. We see our modern Western civilization on trial in an Oriental land. In these islands Christianity has one of its richest opportunities for service. "Here, above all, must Christian teaching 'establish' Christian ideals, and Christian service aid in the establishment of a national poise that will permit these people to assume their independence. The Philippines should be our American contribution to the Christianity of the Orient."

China

If you have looked long enough at the seething masses of people in southeastern Asia, next turn your gaze still farther to the north and behold that "land of unchallenged superlatives"—China: the greatest population, the largest reservoir of man power, the greatest endurance, the oldest national civil-

ization that still endures, the most confused political condition, "the darkest cloud on the international horizon and yet the brightest promise of a world wide kingdom of God."

The size.—In China's[22] 4,000,000 square miles lives one quarter of the human family. Some estimates give the total population of China (exclusive of Tibet and Mongolia) as only 325,000,000, saying that the population of China "is much smaller than we have been led to believe, and that in the last century it has been increasing very slowly if at all."[23] Other authorities[24] say that "China's population is increasing by leaps and bounds. Over 400,000,000 people live in China. By 1950, according to the most conservative estimates, the Chinese will number half a billion." Whatever may be the actual count of folks in China, you can see that the Chinese form a large part of the human family, for about one in every four of your brothers and sisters has the Mongolian cast of countenance.

The people.—The native Chinese, or yellow, race is almost the sole occupant of all this great section. The foreigners, who abound especially in the port cities, are mainly transient. China has kept its race to itself. There are no cross-currents of color. There are differences within the yellow race: for instance, the people of the northern section are taller and fairer, with rosy complexions, while those of the south are smaller and darker, approaching the color of brown people. Yet the Chinese are homogeneous. They keep their characteristics. They do not allow themselves to be swallowed up but, rather, absorb all comers.

Social and industrial conditions.—China is chiefly agricultural. Irrigation is very common, because in such a crowded population agriculture must be intensive. But even so a whole fifth of China's arable land is uncultivated. With the possible exception of Africa, China has the largest undeveloped resources in the world. Though it has not so much iron as has Brazil, it has something Brazil entirely lacks—1,000,000,000,000 tons of both hard and soft coal, which is just beginning to be touched, and a supply of which is found in every province in China.

[22] With China, in this classification, are included Tibet, Manchuria, Mongolia, and Chinese Turkestan.
[23] *The Statesman's Year Book*, 1919, page 742.
[24] *Foreign Survey* (Interchurch World Movement), page 134.

The new is crowding the old out of China. A social transformation is on. It may be seen in the struggle against opium (see page 28); in the objection to foot-binding and the birth of a new womanhood; in the abolition or change of certain social customs such as child betrothal; in the adoption of Western costume and etiquette; and in the introduction (into a land where the hollow-chested, consumptive-looking, long-nailed scholar type has been admired!) of physical culture. This great human mass is slowly moving away from its old habits.

Where there are so many people and such dense ignorance of the ways of health, the death rate is sure to be high. It is estimated that from 40 to 50 in 1,000 die each year in China as compared with 14 in the United States. The influenza that swept through China in 1918–19 cost 2,000,000 lives and more. Of the not more than 1,000 modern doctors in all China a full third are missionary doctors. There are more than 1,000,000 blind people in China. Every year 400,000 die. The infant mortality rate is between 65 and 70 per cent.

As a people the Chinese have no national consciousness except as it is just beginning to be developed in China's new awakening. A young Chinese who received his degree of doctor of philosophy in one of our large American universities reported that he was going back to his native land to be "the Fichte of China." Fichte, you may remember, was the great philosopher who preached nationalism to Germany. This young Chinese, believing that his own country must have a national spirit if it would take its place among the nations, is giving his life to the development of that national consciousness.

Educational neglect.—Less than 5 per cent of China's millions can read and write. It is estimated that about 8 per cent of the men are lettered, but only 2 per cent of the women. China's school population (children between the ages of six and twelve) is 76,860,000. There are in government, private, and mission schools only 4,282,857 pupils. That is to say, only 6 per cent of the school population is in school. The vast masses in China are totally ignorant. However, there is a new movement for Western learning, and an educational system is being established. Education for women is being introduced. The mission schools have been the

pioneers in modern education in China, and until very recently have fixed the standard of education for the government. Now the government has established a Board of Education, and schools of higher learning are beginning to spring up. In the past the Chinese written language had 40,000 characters, so that only one person in twenty could learn to read and write. A new and simple phonetic system of writing has been introduced; and since it has only thirty-nine characters, an untrained person can master it in a short time.

The religious problem.[25]—Confucianism, Buddhism, and Taoism are the chief religions in China. Most of the people, although there is no state religion, are professed Buddhists; but most of them practice all three, worshiping in the three kinds of temples and shrines. Ancestor worship is still generally observed. Not Taoism, nor Buddhism, nor Confucianism, however, has given to China the message that will guide her into new life; the Christian message, which has been carried to China, can, we believe, supply the need that China's own religions cannot. And this is not to say that China's great religions have in them no revelation of God.[26] They are fine but inadequate. Christianity is being tested in China by its results. "Perhaps no other section of the non-Christian world has developed so many men capable of Christian leadership as China. . . . Nearly all the movements for social and moral betterment have either originated inside the Christian movement or have had their chief support there. This is particularly true of the outstanding movement against foot-binding, the opium traffic, and the extension of the whole modern movement in China for elevating the status of women and for a fuller recognition of value and importance of child life."[27]

The West's so-called Christian influence.—Our Western

[25] "You have taken away the ancient religions of the Chinese people. Our temples are forsaken, our idols are for sale in the market places. With the ancient religions has gone that measure of moral control which these religions still exercised over the people as a whole. But you have not sent us a sufficient number of teachers and missionaries to give to the multitudes of China a positive substitute for that which you have taken away. Unless this substitute can be supplied, unless Christian teachers and Christian influences can be multiplied soon, there is no hope of China's achieving a free stable government or taking her rightful place of responsibility in the fellowship of nations."—*Dr. C. C. Wong, government director of the Peking-Hankow Railroad and financial advisor to the Chinese peace delegation at Paris.*

[26] To get a sympathetic appreciation of the worth of other religions see *The Faiths of Mankind*, by Edmund D. Soper.

[27] *Foreign Survey* (Interchurch World Movement), page 142.

influence in China has been not always for the best. China stopped its opium traffic in 1906, although 25,000,000 of its people used the drug. Now Great Britain and America and Japan are dumping opium wholesale into China. The *Peking and Tientsin Times* issued, in April, 1920, a special supplement showing illustrations of parcels of opium and other injurious drugs containing the names of *manufacturers in London, Edinburgh, Japan, and the United States*—packages that had been smuggled into China by Japanese agents. Says this article: "Most of the opium and morphia now going to China is being brought in by the Japanese, but there is no use in criticizing the Japanese if America and Great Britain are to continue to produce the stuff. In practically all British possessions and colonies in the Orient the opium business is a government monopoly, revenues from it largely supporting the government administration. There are licensed opium farms, licensed opium shops, and licensed opium dens." "Great Britain alone takes annually into its factories, from India, Persia, Turkey, and Arabia, 835,156 pounds of raw opium—*more than six times as much as the entire human race needs for its present medical treatment.*"[28] Professor E. A. Ross, in that illuminating book *The Changing Chinese*, has said: "The most penetrating Western things in China are the gospel, kerosene, and cigarettes; and I am glad that as between light, heat, and smoke the prophet of light gets into the country first." But the other "prophets" are not slow to follow.

The brighter side.—The Chinese have traits that are full of promise for the Kingdom:[29] They love peace. They are democratic. They have an indomitable "stick-to-it-iveness." Their patience knows no limit. Their reverence for the old, which has led them into undue conservatism in the past, is nevertheless a wholesome safeguard against hasty innovations in the future. Their physical endurance is without limit. They love to work and are thrifty. It is commonly said that if you give a Chinese a foot of ground and a pint of water, he

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[28] See "The World-Wide 'Dope' Danger," by Basil Mathews, in *Outward Bound*, October, 1920. For a complete *exposé* of this drug traffic refer to *The Opium Monopoly*, by Ellen N. La Motte (Macmillan Company, 1920).

[29] See *China Inside Out*, by George A. Miller (The Abingdon Press, 1917); and *New Life Currents in China*, by Mary Ninde Gamewell (Missionary Education Movement, 1919).

can manage to pull along. Surely here is a people worthy of our admiration.

The Japanese Empire

While you have been looking at the vast human scene in China you have doubtless been disturbed by a whirl of great activity just to the hither side of China. That is the Japanese Empire—"a world power physically at the bursting point."

The size.—Six small islands, part of a seventh, and one dependency on the mainland make up this empire.[30] The total area is 260,738 square miles, and in this comparatively small region live 76,684,558 people. The chief body of the population (67,500,000) is crowded into an area only 400 square miles larger than the State of Montana.

The people.—The Japanese are probably a combination of the yellow and the brown races, combining the traits of both. The inhabitants of Korea are Slavic-Mongolian, like the inhabitants of Siberia.

The Japanese are an industrious, shrewd, cleanly, progressive, and patriotic people. They are clearly the leaders of the native Orient, forward-looking, very quick to take up new methods.

Social and industrial conditions.—Although 74 per cent of Japan's people are farmers, only 14 per cent of the land can be cultivated. That is why Japan can no longer feed itself. Its population increases at the rate of 700,000 a year. Emigration relieves the pressure by only about 50,000 a year. The marked drift toward industrialism, which has quickly displaced the old feudalism, has caused Japan to face in a single generation problems with which our Western world has wrestled for two centuries. In thirty-four years the factories have increased from 125 to 20,000. The little bit of saving idealism which goes with industrialism in our own country has not penetrated Japan. Industrialism has brought the big city to Japan. This means unhealthful working conditions and disease. More persons die yearly from tuberculosis in Japan as a direct result of this misguided industrialism than were killed in the Russo-Japanese War. In Japan you find the proportion of the sexes engaged in industry as follows: men,

[30] Japan, Formosa, and Korea.

42 per cent; women, 58 per cent; boys under fifteen years of age, 18 per cent; girls under fifteen years of age, 82 per cent. Many workers toil sixteen hours a day with only one or two days of rest in a month.

One of the first results of this industrial awakening is the change in the status of the women. The old social customs that have held Japanese women under "protective domination" with a measure of "protective exploitation" are rapidly disappearing. The woman of Japan "is a figure to challenge the quick aid and interest of all civilization. Her hope is in Christian ideals, and the realization of this hope rests largely in the hands of America."[31] It was an American, remember, who opened Japan's "closed door" to the world.

Education.—Japan has a fine educational system. It is supported by the government, even a large number of the institutions of higher learning being maintained by government funds. Ninety per cent of the men can read and write, and 70 per cent of the women.

The religious problem.—As you look more closely at the face of Japan you notice that its greatest problem is spiritual. You see three religions—Buddhism, Confucianism, and Christianity—conflicting with its one indigenous religion—Shintoism. Buddhism came by way of Korea from China fifteen hundred years ago and now has 12 sects with 56 denominations. Confucianism came from China; Christianity from the West. The native religion, Shintoism, with its 8,000,000 gods and goddesses, is the strongest and has fourteen sects. But both Buddhism and Shintoism seem to be helpless to aid the nation in times of increasing social, moral, and intellectual conflict. Christianity is being tried out. There are to-day in Japan proper 113,311 Protestant communicants, 75,983 Roman Catholics, and 36,618 members of the Greek Church. That is to say, about one in every 250 Japanese belongs to some Christian communion. "One must not assume, however, that Japan is without need of increased missionary work. . . . The young Japanese are not religiously inclined. . . . So marked is this that Buddhism, awake to the situation and alarmed, is putting forward its teachers. There is a danger that Christian missions, unless heavily reënforced, may lose their chance in many of the industrial centers. They are

[31] *Foreign Survey* (Interchurch World Movement), page 147.

patently not able, with their present resources, to keep pace with the rapid growth and congestion of population."[32]

Even in Japan, the one great autocracy left in the world, there is a democratic movement. Just now the militarists dominate the imperial policy. But comes a time when we shall hear from the people themselves. If the Christ and his teaching are well known to them by the time they are ready to speak, it will be a glad day for the world.

A word about Cho-sen.—Over on the mainland you see a part of the Japanese Empire about which we should properly say a separate word. It is historic Cho-sen, "Land of the Morning Calm," which we know as Korea. This little country of 84,000 square miles has a population estimated at 17,500,000 souls. Its people are not as quick and alert as are the Japanese but they have a fair development of civilization. Of 2,000,000 children of school age one in fifteen has school opportunity. Korea's religion has been a primitive, animistic belief. Thus it happens that there are more gods than people in Korea.[33] But the Christian Church is increasing very rapidly. Protestant churches in Korea now have 87,278 members. Someone has said that if every Bible were destroyed, the text could be reproduced complete from the memory of Korean Christians.

Just now the democratic movement is in full swing in Korea. Students who have been trained in America have gone back to the homeland to preach that the gospel means just what it says and to help Korea throw off the yoke of autocracy. The better minds of the Japanese themselves disapprove outspokenly of the cruelty and injustice done to the Koreans by the military government. Reforms are being carried out by the emperor's decree. But, after all, the only hope for Korea is a democratic and Christian Japan.

India and Central Asia

Now strain your eyes and look far off in the distance, beyond China and Japan and the peoples that make up Southeastern Asia. There lie India and central Asia.[34]

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[32] *Foreign Survey* (Interchurch World Movement), page 149.
[33] See *The Faiths of Mankind*, Soper, Chapter I.
[34] India, Ceylon, Afghanistan, Transcaspian, Turkestan, The Steppes, Bokhara, and Khiva.

The size.—In the 3,646,000 square miles contained in this section 365,000,000 people live. That is, one fifth of the human race makes its home in India. More than three times the population of the United States is crowded into an area about half as large.

The people.—The native Indians are members of the Aryan race mixed with the brown race. Those who live in the more northern parts of India are nearer the physical and racial characteristics of the white race. The peoples of Afghanistan are distinctly Caucasian. This is also true of central Asia except that the farther north, the more Mongolian blood is found mixed with the white. India, because of the successive swarms of invaders, has the greatest mixture of races of any country in the world. There is now a vast complex of color and creed, comprising 76 races, speaking about 180 languages and perhaps 100 additional dialects.

Social and industrial conditions.—India is very great in man power and natural resources, but both are undeveloped. The British government is promoting and modernizing all forms of its industry. In the last ten years the factories have increased by 80 per cent. With the factories have come the evils of industrialism, such as overcrowded tenements, low wages, long hours, and child labor. In 1908 an Indian Factory Commission found women laborers employed for seventeen and eighteen hours a day in factories; found the average hours for men, women, and children in all mills and factories to be from twelve to fourteen a day. A government act now limits the hours of employment in textile mills to twelve; but very recently a general strike involving 70,000 textile workers was maintained for several days in Bombay, suggesting that oppression still prevails. India is the land of the desperately poor. In the United States the average daily wage for unskilled labor before the Great War was $2.50, but in India the average varied from 3 cents in rural districts to about 11 cents in the cities. The cost of living, moreover, has risen from 200 per cent to 300 per cent in the last twenty-five years. It is estimated that nine tenths of the population of India are undernourished. Millions eat only one meal a day.

The curse of India is caste. There are 2,000 castes of Hindus and 1,800 divisions of the Brahman caste alone. Fifty

millions of India's people are outcastes. The movement among the outcastes promising economical and social freedom to these 50,000,000 people, whose pitiable lot beggars description, is one of the greatest social movements of the centuries. The emancipation of women is another of India's great problems. The birth of a daughter is still considered a misfortune in India, for her marriage becomes an economic concern to her parents: it is thought a disgrace to be unmarried. There are 26,000,000 widows in India, 400,000 of them under fifteen years of age. Of girls under five years of age one in seventy-two is married; of girls from five to ten, one in ten is married; of girls from ten to fifteen, more than two out of five are married; of girls from fifteen to twenty, four out of five are married.[35]

Educational neglect.—As you look at India, you will see that 89 per cent of the men and 99 per cent of the women are illiterate. Ceylon is in this respect ahead of India, its people being 26 per cent literate. Education in India is largely a matter of religion. If you are one of the 60,000,000 or 70,000,000 of low-caste or outcaste Hindus, your chance for an education dwindles to almost nothing, for you are not allowed in the schools. Christianity, however, is bringing schools to the depressed classes; indeed, from these come most of its converts.

The religious problem.—The people of India have been called "God-intoxicated." India is the motherland of religion. We of the West cannot but admire the religious fervor of her people. Religion is a matter of everyday life, not simply a Sabbath affair. India's religions number adherents as follows:

Hindus	234,000,000
Moslems	71,000,000
Buddhists	12,000,000
Animists	11,000,000
Christians	5,000,000
Others	7,000,000

One of the most startling episodes in the spread of Christianity has been India's mass movement. Whole villages are

[35] *Foreign Survey*, Interchurch World Movement, page 104.

turning to Christianity. Their people are outcastes, who have been doomed for centuries to do the hardest, dirtiest work. They have not been allowed in the schools. The Christian message of the worth of every soul in God's eyes releases them from this oppression. Under the Christian teaching the villagers change. They become cleaner. They are less quarrelsome. Father, mother, children, headman of the village and his council—all learn how to live together in a kindlier way. But with the success of the mass movement has come the embarrassment of success. More than 150,000 petitioners were refused baptism by the Methodists in the year 1918, and 6,000,000 are now waiting to be taught how to live as Christians. These low-caste and outcaste folk are turning to Christianity faster than Christianity can train them in its kind of living.

One of the marvels of our age is the spread of democracy in India. Traceable, no doubt, to Christian teaching, it is pushing its way through all the strata of a strait-jacketed social system. An Indian prince,[38] the Maharaja of Kolhapur, says:

"It will be the happiest day of my life when we shall cease to reckon men low because of their birth. Disbelieving, as I do, in the caste system, I have gone against it in public. The unity of Japan was promoted when the Samurai class relinquished its dignity of birth. Is it not time that the Brahmans of our country follow them? It is at least the duty of the Kshatriyas to help all in their onward march of progress. The sanctimony of birth which elevates the Brahmans above the rest of us can no longer be tolerated. We must establish an equal start at birth for us all. Leaving the Brahmans to themselves to reform or to rebel—pardon me for plain speaking—I say we must never slacken the efforts we are making to dethrone the Brahmans in order to enthrone the Indian nation."

More than anything else India needs a national spirit that will unite its 150 languages and 30,000 castes; a social reform that will give every man and every woman an opportunity for development; the prompt elevation of woman to the heritage that is rightfuly her own; a virile religion to replace outworn creeds.

[38] *Christian Advocate*, October 14, 1920.

Africa

You looked south from our homeland toward Latin-America; then, shifting your gaze away to the West, you glimpsed Australia; then, looking to the north you witnessed the life of southeastern Asia; still farther north, you watched one quarter of the human family in China; just this side of China you saw the Japanese Empire; beyond the Japanese Empire, beyond China, beyond Southeastern Asia, you looked into the face of India. Now, if you please, turn right about face and look far across the Atlantic to the east and south.

There is "the dark, sobbing continent." It is well that you should look closely at Africa, because of the part it is to play in the world's future. Recently a distinguished official of the British foreign office, whose business it is to watch the trend of the world events, said, "The eyes of the world are focused upon Asia to-day; but to-morrow they will be turned upon Africa." He did not mean to imply that Asia was unimportant. He did mean, however, that the so-called "primitive" people of Africa will exercise a decisive influence upon the world's future history.

The size.—Africa (together with the island of Madagascar) comprises a total area of 9,495,683 square miles. Its total population is 130,000,000. That is, to-day Africa has an area about four times that of the United States and a population only one third larger.

The people.—The natives of Africa are the Bantus—the Negro race. They form the bulk of the population. Besides them there are white colonies along the southern coast, and, in North Africa (population 77,000,000), a great mix-up of races, chief among them Arabians and other Orientals. Many of the inhabitants of North Africa are almost white.

Material resources.—Africa, rich in native resources, has attracted the trader. Nine tenths of the population of Africa are reached directly or indirectly by commerce. Africa has 800,000 square miles of gold fields; 95,000 acres of fertile farm land. Its iron ore is equal to five times the output in the United States. It has 90 per cent of the world's diamonds. Ten million dollars' worth of rubber comes yearly from the Belgian Congo.

Industrial and social conditions.—Africa is already a "white

man's land." If you take the population of metropolitan New York and put it into the States of Texas and New Mexico, you have the equivalent of all Africa not under control of the white man. The white man seeks the gold, diamonds, ostrich feathers, copper, chrome ore, and wool of the South; the ivory, oil, copper, and copal of the central countries; the cotton, nuts, oil, hide, wood, cereals, and tin of the North. He brings his Western civilization to bear upon the gross paganism in South and Central Africa, and upon the Mohammedanism of the North. . . . But, unfortunately, he brings not the blessings alone, but the evils also, often in an exaggerated form. He brings rum and teaches the natives to drink it in spite of the legislation that in most colonies prohibits sale of intoxicants to natives; and his rum is much more harmful than the native brew, bad as that is. Commercialized prostitution, another of the white man's gifts, is a more devilish thing than the customary polygamy of the natives.[37]

Educational neglect.—The native population is almost entirely ignorant, save in Egypt and along the northern coast. In South Africa, where the whites are numerous, 5 per cent of the men and women can read and write; 15 per cent of the boys and girls. In central Africa perhaps one black man in 100 can read; or one black woman in 400.

The religious problem.—The native population of Africa is mostly pagan or Mohammedan. Mohammedans, 40,000,000 strong, are pushing down from the North on the pagans of central Africa like a mighty army. Their base is well established in Egypt, Morocco, Tunis, Nigeria, and Algeria. Madagascar has been rather thoroughly Christianized (there are about 450,000 Protestants and 50,000 Roman Catholics). In South and Central Africa fewer than 6,000,000 natives are touched in any way by evangelical missions. In these fields there is one ordained missionary to every 35,514 natives. North Africa is perhaps Christianity's greatest shame. Though the people number nearly 80,000,000, Christians number only a little more than 121,000. Here are 60,000,000 natives who have never had an opportunity of hearing the good news. In the early Christian centuries North Africa was the very heart

[37] A recent report states that "96 per cent of the members of a certain tribe in West Africa are infected with venereal disease. In South and Central Africa it is estimated conservatively that 50 per cent of the native population are thus affected, while in North Africa conditions are considerably worse."

of Christendom. To-day you find only ruins to mark the spot where Christianity once flourished, and whence its missionaries went forth into the world. To-day missionaries are being sent to this ancient home of our faith—the present home of a non-Christian people.

Missionaries are being sent—yes, but too slowly. We touch nine tenths of Africa's folk with trade; we touch only one tenth of these nine tenths with the Word of God. Paganism, Islam, Christianity—which shall Africa have?

To-morrow.—One day you will hear from Africa. The World War brought more than 1,000,000 young Africans into touch with the Western world. Each one who returned is a messenger to his people. What will he tell them?

Democracy is filtering in. Self-government is at least only a question of time. Before that time comes, it depends on the Church of Christ to determine whether it shall be a materialistic or a Christian government. These "backward" peoples are catching the vision of democracy; but before they can fitly share the responsibilities of government they must be educated in the Christian ideals on which alone a safe democracy can be builded. Is the African to be a serf of the white man, or a freeman? Is Africa to be developed for the African, and the African for Africa? Is Africa to inherit all the ills of our industrialism? Is its old-time system of taboos to be broken down without the provision of more powerful moral sanctions in their stead? Is Africa to have a real religion, that will help its people toward the highest kind of self-realization?

The Near East[38]

A little farther north your eyes stop upon one of the sore spots in the human family. It is the Near East, the "crossroads of the world."

The size.—Armenia, Mesopotamia, Arabia, Palestine, Syria, Persia, and Turkey have about 35,000,000 people in their 2,272,806 square miles.

The people.—These people are the Turkish races, Caucasian in origin but Oriental in spirit. These are greatly intermingled with the brown races and sometimes with the Negroes.

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[38] *The Near East: Crossroads of the World*, by William H. Hall; *The Riddle of Nearer Asia*, by Basil Mathews.

Then, too, Jews abound in this section. All these have blended with the Arabian, Syrian, Persian, and Turks, and the result is a kaleidoscopic mixture.

The entire Near East is and will for years to come be a field for relief work. *Turkey* is morally and financially bankrupt. It is centuries behind the Christian world in education, in health, in the protection of women and children, in the care of the unfit—in everything that makes life worth living for the great masses of the people. A marked contrast between Turkish and Christian standards of education may be seen in this—that while among the Turks only three men out of ten and one woman out of ten can read and write, in Armenia nine men out of ten and six women out of ten can read and write. In Turkey there are only 8,000 doctors, about one for every 20,000 persons. Disease, particularly large spreading epidemics, is most frequent—typhoid fever, Asiatic cholera, and malaria.

Persia, although a monarchy, has caught the unrest that pervades the Orient. The simple democracy of Christ is beginning to reach an enslaved people.

Syria and Palestine have for years been part of the Turkish Empire and, thus, subject to the despotic rule of the Turks. But to-day both lands are open to Western influence and Christian development. These little nations have suffered greatly during the last six years. The population has shrunk to barely 3,000,000 inhabitants. Many villages were wiped out by famine.

The fabled land of *Arabia* is the "Holy Land" of the Mohammedans. You would not expect it to be open to Christian missions, yet brave pioneers have gained a foothold there. The medical missionary is "the key man" who unlocks the door.

And what shall we say of *Armenia*, with its 400,000 orphans and thousands upon thousands of Christian families, driven from their homes by the Turks, now waiting destitute in Russian Armenia?

"The Christian world has a great debt to pay to the Near East. For years the ancient lands that lie between Europe and Asia have been the scene of European intrigue. The so-called Christian nations have taken advantage of the corruption of Moslem officials to use them as pawns in the game of

Western politics. Indirectly the West has assisted in the exploitation of the people under the Turkish rule. The great nations, prompted by self-interest, have even stood by and watched the massacre of the long-tortured Armenians by fanatic Moslems. . . . The Allies now have an opportunity to put the people of the Near East on the road of independence and self-government. . . . Will Armenia, Mesopotamia, Arabia, Palestine, and Assyria be given a fair chance for self-development or will they be parceled among the powers and remain a storm center of European politics?"[39]

Europe

"Has it happened yet?"—A world traveler and keen student of international affairs, after spending six months recently prying into the nooks and crannies of Europe, remarked that he never picked up his morning newspaper without glancing fearfully at the headlines and asking, "Has it happened yet?" So unstable is the equilibrium of Europe, so many seeds of new wars lurk in a peace treaty that many hold iniquitous, that it is not at all unusual for newspaper correspondents to begin their dispatches, "As I write, war clouds are gathering in Europe."

Europe probably is not dying, as Anatole France would have us believe, but it is in confusion. Wherever class distinctions have been most marked, there is the unrest most dire. The common people, the submerged millions, those who have never had a chance, are asking for their rights.

Vice, as usual, is following in the wake of war with fearsome and far-extending results.[40] The reaction after the fine idealism of supreme sacrifice, which we noted in the early pages of the chapter, has brought on apace all manner of problems—economic, industrial, social, moral, religious.

Europe needs help.—So it is that Europe, although nominally a Christian part of the human family and, indeed, the strongest section of Protestantism, presents a problem that is truly missionary in the best sense of the word. European Protestantism does not seem to have been captured as yet by the ideal of establishing God's kingdom in the hearts of men even to the ends of the earth. For, while continental

[39] *Foreign Survey* (Interchurch World Movement), page 77.
[40] See *Methodist Times*, London, October 7, 1920.

Europe numbers two and one half times as many Protestant communicants, the United States sends out six times as many missionaries. It is significant, moreover, even after allowing for differences in the value of money, that continental Europe gives only a little more than one twentieth as much money for the evangelization of the world as does the United States.[41] Evidently Protestants in Europe cannot at this time be counted upon either in money or in men for a large share in winning the world for Christianity. This is not in any way to discount European Protestant foreign-missionary work. It is merely to state an important factor for the people of the United States to have in mind when they face their own responsibility in this great task in the next few years. John Oxenham, the distinguished English poet, in a letter congratulating an American layman upon the success of the Methodist Centenary, said: "It does one good to hear of it: the world generally seems such a depressing welter of self-seeking opportunities at present. Still, Benjamin Kidd, in his *Science of Power*, affirms that the mentality of any race can be transformed in one generation by intensive work, especially among the young, . . . and it seems to me that *the world must look for it to America*."

The Balkans.—The Balkans have had seven years of war in the last ten. The women and children have suffered greater torments even than those of Belgium and France. Typhus, Bolshevism, and anti-Bolshevism have swept over the land in the wake of Mohammedan abuses. The Balkan people present problems that ordinarily belong to the non-Christian world. The illiteracy is appalling: 98 per cent of the brides in Roumania cannot write their names; of the Servians 80 per cent are illiterate; in Greece 53 per cent are illiterate; in Bulgaria the state is more hopeful, 66 per cent of the women being illiterate, but only 16 per cent of the men.[42]

Eastern countries.—To the north your eyes alight upon the stirring spectacle of peoples awakening to new national life as an outcome of the war. There is *Czecho-Slovakia*, whose peoples put great faith in America. America is to Bohemian

[41] The British Empire has 20,148,958 Protestants; continental Europe, 70,478,896; the United States, only 25,980,456. In 1919 Protestants in continental Europe gave to missions $1,579,049; in the United States, $29,242,527. (From the *Foreign Survey* [Interchurch World Movement], page 53.)

[42] *Foreign Survey* (Interchurch World Movement), page 66.

folk the Moses who shall lead them and the other peoples of Europe to religious and civil liberty. Although *Poland* is predominantly Roman Catholic, still, more than 2,000,000 Protestants live within its borders. In Russian Poland 62 per cent of the people cannot read or write. More than 2,100,000 diseased and crippled victims of the World War have passed through Poland to their own territory. The need of emergency relief in food, fuel, clothing, and hospital supplies will not slacken for several years. *Hungary* presents a like need of emergency relief. The sudden change from autocracy to democracy makes the confusion in Hungary exceedingly acute.

Russia.—One fourth of Christendom lies within the bounds of the old Russian Empire.[43] Religious leaders like Dr. John R. Mott and Dr. Sherwood Eddy have long characterized the Russian student class as being the most religious of the world. From the earliest times the Russian mind has been preoccupied with religious problems. To a surprising degree the ideal toward which Russia is striving is Christian. And that ideal permeates public as well as private life. There are many people who have believed that Russia is called to a high religious mission. If communism is capable of sustaining the test of practicality, it must be in some such atmosphere as this.

Central Europe.—Germany, Austria, and Switzerland hold about 76,000,000 people, 43,000,000 of whom are, in name at least, Protestant. Germany and Austria are now in the throes of reconstruction. It is hard to see signs of any real repentance on the part of the German people. It is difficult to know whether the peace treaty is just to them or, as a French economist put it, "cuts off the cow's head while milking her." But the obligation is ours to be charitable, without malice, forgiving. A new generation is rising in Germany. It is Germany's only hope. Recently two thousand German youths met at Kronach in Bavaria to revive the *Wandervogel*—an organization that started as a protest against the beer-drinking, duel-fighting university life. In this first meeting since the war they dramatically burlesqued militarism. They are fair representatives of the youth of Germany, hating the old *régime*

[43] The population of the old Russian Empire was: Russia in Europe, 149,764,900; Russia in Asia, 29,141,500. The following religious faiths are represented: Greek Orthodox, 120,970,000; Roman Catholic, 15,420,000; Mohammedans, 18,742,000; Protestant, 8,324,000; Jews, 6,750,000; other Christians, 1,661,000; other non-Christians, 865,000.

and accepting the nation's punishment as a means of redemption from all militarism; for they consider—and rightly too,—that the Prussian is not the only militarism in the world.[44] The Nuremberg *Frankische Tagespost* sees the best hope for German democracy in so reforming the universities, hitherto completely militarized, as to teach the ideal of liberty.[45] The help of American Protestantism is gladly received in this hour of need, as may be seen in the welcome given to the Methodist Episcopal Church, which was so fortunate as to be the first organization to send food and supplies into Germany after the armistice was signed. Even the Bolsheviki respect a church that helps folks at the place of their greatest need. A German Methodist preacher was arrested by the Bolsheviki. When brought to trial he told what his church was doing for Germany. "Well, we will let you off this time," the court decided, "because you belong to so helpful a church; but remember, we will hang you later." And such was his discharge.

Western and Southern Europe.—Here you behold the battle grounds of the Great War, where the people bravely face the immense task of restoration. In France 20 per cent of the land was totally torn up; 250,000 houses were destroyed; 1,400,000 of its sons were killed, and another 1,000,000 maimed; 250,000 died of tuberculosis; 7,000 were blinded.

Perhaps no other European country holds so great an opportunity for Protestant advance as does France. But the Protestants number only about 1,000,000, or one fortieth of its population (and fewer than half of these are at all closely related to the church). The Protestant Church in France, though small, is very much alive. In the United States we send 5.4 per cent of our Protestant missionaries and ministers to the foreign fields; but France sends 17.5 per cent of hers. While American churches contribute 8.3 per cent of their income to foreign missions, French churches give 16.5 per cent of theirs.[46] No doubt you are accustomed to think of Spain and Portugal and Italy as purely Catholic countries. But the door is open to any Protestantism that has a message for the people who are turning away from the Roman faith. "Protestantism is growing, and indifference is alarmingly on the

[44] *Christian Century*, October 21, 1920, page 4.
[45] *Literary Digest*, September 4, 1920, page 29.
[46] *Foreign Survey* (Interchurch World Movement), page 57.

increase," says the Roman Catholic journal *America*. The number of Protestants in Italy has doubled in ten years.[47]

Northern countries.—Last of all, away to the north you see Norway, Sweden, Denmark, and Finland. Finland is the only one of this group which suffered directly from the war. Our greatest opportunity in those northern lands lies in the fact that they are near to distraught Russia and bewildered Germany; for a helpful approach to these they offer a splendid base.

Section 3. General Impressions

Christianity versus heathenism.—You have by this time looked—very hurriedly, of course—at practically all of the human family except our own people. You are probably thinking that this great family does not look very happy. You have doubtless been repelled particularly by the wretchedness of those sections that are unacquainted with the Christ. But at the same time, if you are a true, liberty-loving American, you must have been thrilled to see the very clear signs of awakening democracy among even those peoples whom the world thinks "backward."

It is quite to be expected if, after spending so much time in peering at far-away peoples without so much as once letting your vision get out of focus, you find that your eyes are tired, or that your head aches. Maybe you have seen so much that, like travelers who try to cover too large a territory in one trip, you simply cannot take in any more. If that is how you feel, perhaps we can refresh our minds by setting down a few general impressions as a sort of summary of what we have seen. First, contrast heathenism and Christianity in point of results, or actual working.

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[47] In 1862 there were 32,975; in 1901, they had increased to 65,595; in 1911, ten years later, there were 123,253.

The saving of life.—Christian civilizations have faced the problem of health and have shown the people the value of human life. Men in the United States average forty-five years of life, and women, forty-three; but in India the average length of life is little more than half that: twenty-five years for men and only twenty-three for women. Moreover, the Christian world has learned how to save its babies. The United States saves nine out of every ten, but in the non-Christian world the appalling waste of infant life cannot be computed. Such estimates as are at hand indicate that more than half the babies of Siam and Indo-China die before they are two years old.

Education.—In the matter of education the non-Christian world again is at a disadvantage. In the non-Christian world only one man in a dozen and one woman in two dozen can read and write. If we think that the United States is handicapped by an illiteracy rate of about ten or so in a hundred, what shall we say of the three fifths of the human family among whom the illiteracy rate is ninety-five in a hundred? What good does it do to send the Bible to people who cannot read it when they have it? How can a democracy made up of illiterate people be safe for the world?

Women and children.—Perhaps the unhappiest sight of all is the condition of women and children in non-Christian lands. Christianity's banner bears the legend "Women and Children First." Wherever the Christian message goes it makes life happier for women and children. When you stop to consider that at least one third of the population of the non-Christian world is under twelve years of age, the importance of caring for the children becomes manifest. In non-Christian lands barely one child in ten gets even a primary edu-

cation. And all over the world childhood is being wasted mentally, morally, and physically.

How many Christians in the human family?—Do you have any idea how big this human family is? Do you realize how few of the members are Christians? Let us look at figures. Statistical experts tell us that there are about 1,700,000,000 folks in the family. They are divided up in their religious faiths as follows:[48]

Roman Catholics	288,000,000	
Eastern Catholics	121,000,000	
Protestants[49]	167,000,000	
Total Christians		576,000,000
Jews	14,972,000	
Mohammedans	227,040,000	
Buddhists	140,047,000	
Hindus	215,512,000	
Confucianists and Taoists	310,925,000	
Shintoists	25,015,000	
Animists	161,272,000	
Miscellaneous	21,375,000	
Total Non-Christians		1,116,158,000
Total Human Family		1,692,158,000

If you study the foregoing table with a little care, you will see that about 1,116,000,000 of the 1,700,000,000 people in the world (65 per cent) are non-Christian. This many people either do not know our Christ at all or have an entirely misleading conception of his message. But to say that there are 1,116,000,000 peo-

[48] *World Almanac*, 1920. For a slightly different count see *World Facts and America's Responsibility*, by Cornelius H. Patton, page 40.

[49] More than 95 per cent of the Protestant church members of the world live in the United States, the British Isles, Canada, continental Europe, and Australia. About one fifth of 1 per cent are scattered through Latin-America. Four per cent live in the non-Christian world (including Europeans and their descendants). About 2 per cent of the Christians of the world have been converted from heathenism (*Foreign Survey* [Interchurch World Movement], page 43).

ple in the world who have not heard the gospel means to most of us about as much as to say that the sun is 93,000,000 miles away from the earth. Let us try to make a concrete picture of this multitude. Put them single file, three feet apart, and they would extend 633,040 miles, or more than twenty-five times around the globe. Traveling at the rate of three miles an hour day and night, it would take this procession of non-Christians twenty-four years and twenty-eight days to pass a given point. Put them in columns, two hundred abreast, three and a half feet between columns, and they would make a phalanx extending from New York to San Francisco.[50]

About 500,000,000 of these people—almost a third of the whole human family—die in a single generation.[51] To carry the gospel even to our own generation seems, in view of the size of the task, almost impossible. If a single Christian should set out to reach this multitude alone and should work eight hours a day, spending five minutes with each person, it would take him 14,269 years. Certainly it cannot be done by one person. It will require thousands of people working all the time and *working in the right way.* What the right way is we shall consider in the next chapter.

Section 4. America's Responsibility

"Whosoever would be first among you, shall be your servant."—When America entered the war it "joined the world." As America became the determining factor in the outcome of the war, so it became a dominant force in the thought and life of the world.

Years ago Theodore Roosevelt said we were a "missionary nation." But we are just now approaching

[50] *The Sunday-School Teacher and the Program of Jesus*, Trull and Stowell, page 86
[51] *Ibid.*, p. 86.

that ideal. The war forced America into a world service that Mr. Asquith called "one of the most disinterested acts in the history." Its achievement places a moral obligation on America *to stay in world service.*

As nations on the other side of the earth struggle back to peace, America has a glorious opportunity to point the way. America has avowed the Christian gospel of love. It must to-day reënforce that gospel with *works of love* greater than mankind has ever before witnessed. America's mission is world service.

Men and money.—In man power and in money the United States is well prepared for its world mission. Mr. John Skelton Williams, comptroller of the treasury, in addressing the American Bankers' Association in Atlantic City (1918), said:

> If we were now to withdraw from the deposits in our American banks an amount of money equal to the combined resources of the Bank of England, the Bank of France, the Bank of Spain, the Bank of Italy, the Bank of Norway, the Bank of Sweden, and the Imperial Bank of Japan, we would still have left on deposit in our American banks more money than we had in 1914.

Whereas America's wealth in 1904 was estimated at $107,104,211,917, and in 1912 at $187,739,071,090, the estimate for 1918 was $220,000,000,000; and nobody knows what the wealth of the United States is at the present time. The war made 18,000 new American millionaires. *America has the money* to finance its world mission.

And, also, America has the men. It was spared the awful scourge of war which has so depleted the man power of Europe. Do you realize how little we suffered in this war in comparison with other nations? The following table holds some poignant facts:

LOSSES OF NATIONS IN THE WORLD WAR

Compiled by the Central Records Office, A. E. F.

	Total Mobilized Force	Killed	Per cent Killed	Wounded	Per cent Wounded	Prisoners or Missing
Russia.....	12,000,000	1,700,000	14.2	4,950,000	41.3	2,500,000
France.....	7,500,000	1,385,300	18.5	2,675,000	35.7	446,300
British Em..	7,500,000	692,065	9.2	2,037,325	27.2	360,367
Italy.....	5,500,000	364,000	6.6	947,000	17.2	1,393,000
Germany....	11,000,000	1,611,104	14.6	3,683,143	33.5	772,522
Aus.-Hung...	6,500,000	800,000	12.3	3,200,000	49.2	1,211,000
Turkey.....	1,600,000	300,000	18.8	570,000	35.6	130,000
Bulgaria.....	400,000	201,224	50.3	152,399	38.1	10,825
U. S. A.....	**4,272,521**	**50,327**	**1.2**	**205,690**	**4.8**	**14,363**
	59,176,864	7,668,320		18,681,257		7,080,580

Read down the column headed "Per Cent Killed" and be thankful that *only 1.2 per cent* of America's youth was sacrificed. Then read down the column headed "Per Cent Wounded" and realize how great a gratitude America must feel because *only 4.8 per cent* of its lads were maimed in battle.

But these losses, tragic as they are, cannot be as pitiful as the loss of innocent children.

In the cities of Austria the rate of child mortality is twice that of the birth rate; and Austria is not alone in this pathetic story. The effects of the stupendous folly of war will not all be told for two generations or more, for the rickety little ones who survive the starvation of these times will transfer to their children the withering and blasting effects of an anæmic inheritance. Another phase of the tragedy is that of the orphaned. There are 12,000,000 of them in Europe to-day. Russia leads here, as she does in all war's losses, with a total of 4,000,000. Germany is supporting as best she can 3,000,000 orphans; and France is left with a million. England's total . . . must be well up toward that of France. The greater burden is that of our enemies and Russia, which is today included in about the same category as an enemy.

Of the 12,000,000 more than 9,000,000 are from east of the Rhine and north of the Alps.[52]

America has not been required to give this awful toll of child life. America has been spared. It has its wealth, its men, its children, safe and sound. To what end? For its own selfish purposes? "Whosoever would be first among you, shall be your servant." America first—in service!

Was the war fought in vain?—The old watchword "The war to end war!" says Sir Philip Gibbs, "now mocks at us with jeering laughter." Men there are—militarists—who are trying to make us believe that we did not enter this war for any ideal purpose but, instead, selfishly. Winston Churchill is clothing the British army in scarlet in order to restore the glamour of military life, so sadly tarnished by the khaki, mud, sweat and blood. The English are experimenting with new poison gases and bombing Arab villages; the Americans are attacking the Haitians; the French are placing their hopes in military science as the only safeguard of the future.[53]

The militarists speak of new wars. What will you say to them? That this war was fought to end war? They reply with a smirk and a shrug of the shoulder: "That was merely a recruiting argument. We didn't really mean it when we said it. It was simply to get the young men to enlist." But the youths who fought, bared their breasts, and in many instances gave their lives were impelled by the conviction that they were freeing this world from future wars.

Shall a war that cost more than 32,000,000 lives and

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[52] *Christian Century*, September 9, 1920.
[53] *Nation*, October 13, 1920, page 395.

(directly and indirectly) more than $338,000,000,000 have been fought in vain?

The answer.—

We cannot get back to the social relations that existed before the war. We must move forward. New conceptions must replace the old ones. *We must regard our fellow beings in a far different light.*

These words are Mr. Elihu Root's.[54]

There is only one cure for the woes of Europe and our own—not easy, but bound to come unless we are looking for downfall. It is the reconciliation of peoples, burying of old hatchets, wiping out of old villainies, and coöperating in a much closer union of mutual help under the direction of a League of Nations, made democratic and powerful by the free consent and ardent impulses of the common folk. Before that can happen, there must come new leaders, new enthusiasm for the ideals of life, a new spirit of unselfishness, and service for the common weal.

These words are Sir Philip Gibbs's.[55]

Don't be thinking always of getting back to where you were before the war. *Get a really new world.*

These words are Premier Lloyd George's.[56]

The destiny of the American people is now marked out for the great mission of leading the world to a new phase of civilization. By the wealth they have and by their power for good or evil they have a controlling influence in the reshaping of the world after its convulsions. They cannot escape from that power even though they shrink from its responsibility. Their weight, thrown one way or the other, will turn the scale of all the balance of the world's desires. People of destiny, they have the choice of arranging the fate of many peoples. By their action they may plunge the world into strife again or settle its peace. They may kill or cure. They

[54] To the students of Hamilton College, October, 1920.
[55] From the New York *Times*, quoted in the *Nation*, October 13, 1920.
[56] To a labor deputation in wartime.

may be reconcilers or destroyers. They may be kind or cruel. It is a terrific power for any people to hold. If I were a citizen of the United States, I should be afraid—afraid lest my country should by passion, or by ignorance, or by sheer carelessless take the wrong way.

These, once more, are the words of Sir Philip Gibbs.[57]

Will America refuse its mission?—Said Mr. Wilson on his way home from France:

It is to America that the world turns to-day, not only with its wrongs but with its hopes and grievances. The hungry expect us to feed them, the roofless look to us for shelter, the sick of heart and body depend upon us for cure. All of these expectations have in them the quality of terrible urgency. There must be no delay.

It has been so always. People will endure their tyrants for years but they tear their deliverers to pieces if a millennium is not created immediately. Yet you know and I know that these ancient wrongs, these present unhappinesses, are not to be remedied in a day or with a wave of the hand.

What I seem to see—with all my heart I hope that I am wrong—is a tragedy of disappointment.

As Basil Mathews says so well in his little book *The Human Scene:* "The world at its malleable moment lies ready to take an impress which it will retain through the centuries. . . . There is only one standard completely worthy—the program of the world kingdom of God."[58]

So to state the issue divides all who face it into two classes: those who believe that the Christian program has been tried and found wanting; and those who hold, with Mr. Chesterton, that "it has been found difficult and not tried."

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[57] *Harper's Magazine*, June, 1920, page 11. See also *The People of Destiny*, Gibbs (Harpers, 1920).

[58] *The Human Scene*, Mathews; by permission of Oxford University.

Discussion Topics

Does the unrest in the world indicate a change for which we, as Christian people, should be glad? Does it offer us more of difficulty or of opportunity?

In your hasty survey of the human family do you find much to attract you in the personality of the races who do not know the Christ?

What seems to be the outstanding handicap of the "backward" races and what their greatest asset?

Should America feel the responsibility of righting the wrongs of the world? Is it her business?

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CHAPTER II

NEEDED: A GENERATION OF WORLD CHRISTIANS

Is there no way to make the human family happy?—What we have seen of the human family has not made us very happy. We have looked upon a world all bound up in one destiny, each of the several members closely related to the other, yet everywhere unrest and confusion. We have seen more than 700,000,000 people in chaos, weltering amid the debris of five ruined empires, and looking to the West for help. We have shuddered at the sight of half the human family abusing its physical life because of no decent knowledge of medicine, surgery, or hygiene. Our hearts have gone out to that half of the human family which every night drops hungry to sleep. We have been awed by the thought of two thirds of the human family struggling along without the hope that comes from friendship with the Christ. We are driven by these considerations to ask, Is there no way to put happiness into the hearts of the human family? Is there no way to get a pleasanter picture?

The answer: Make it Christian.—Those who know Jesus Christ have a ready answer to that question. The most critical student, after seeing what pure Christianity actually does for folks, must surely come to the same conclusion. To make a happier human family, see to it that men live in the workaday world the kind of life which the Christ exemplified. That is indeed to set up, in the hearts of all men everywhere, the kingdom of God.

National selfishness means national decay.—Benjamin Kidd, in *The Science of Power,* makes it clear that Darwinism (popularly understood to mean "the survival of the fittest") found its stronghold not in England, Darwin's home, but, rather, in Germany. Germany to-day presents the sad spectacle of the end of selfishness. Even as ancient Petra, for a thousand years an empty and desolated city, stands as a classic instance of what happens to a people concerned solely with its own needs and interests, so modern Germany is a solemn warning of the fate that awaits a self-centered nation.

Apostles of selfishness.—But some have failed utterly to see—even in history's open pages—this lesson concerning selfishness. There are those who, right now, wish to band together the Nordic races (the long-headed, yellow-haired, gray-eyed peoples of northern Europe and North America) in an alliance defensive against the other and, of course, "inferior" races of men. Read the platform of this party (the italics are mine):

> If this great race [the Nordic], with its capacity for leadership *and fighting*, should ultimately pass, with it would pass that which we call civilization. . . . Such a catastrophe cannot threaten if the Nordic race will gather itself together in time, *shake off the shackles of an inveterate altruism, discard the vain phantom of internationalism, and reassert the pride of race and the right of merit to rule.* . . . Democratic ideals among a homogeneous population of Nordic blood, as in England or America, is one thing, but it is quite another for the white man to share his blood with, *or intrust his ideals to brown, yellow, black, or red men.* This is suicide pure and simple, and the first victim of this amazing folly will be the white man himself.[1]

[1] From Madison Grant's introduction to *The Rising Tide of Color*, by Lothrop Stoddard, pages 30–33; copyright, 1920, by Charles Scribner's Sons. By permission of the publishers.

It is hard to believe that such statements can be written seriously in this year of the race. In the same book quoted above the missionary enterprise of Christianity is blamed for transforming the colored world in India, Japan, China, Africa, and North America. The colored people have acquired, through the missionary, the white man's education and knowledge. They are refusing serfdom and aspire to equality of status and opportunity. And these signs of the birth of a new spirit in the "backward" and undeveloped peoples the apostles of selfishness deem dangerous to the continued supremacy of the white man.

No "inferior" race.—Pride of race is a noble trait. A fine expression of it is W. E. B. Dubois' "Credo" which prefaces his *Darkwater*. Dubois is a Negro, one of the great leaders of his race. Unfortunately, he has been so hurt by Anglo-Saxon conceit that he boasts proudly to have in his veins not one drop of Anglo-Saxon blood.[2] Race loyalty is commendable; but for one race to call others "inferior" is scarcely even scientific. If you are in the habit of thinking that the white races have all the capacity there is, read Professor Boas' *The Mind of Primitive Man* and be scientifically disillusioned. Anthropologists recognize that some races have achieved more than others, but they are not so sure that superior capacity is the cause. The raw stuff of humanity is always great. There are undeveloped races but no "inferior" races.

If that is so, it hardly fits the white man to arrogate all superiority to himself and prate about "the right of merit to rule." Said as the apostles of selfishness say it, that is equivalent to "the right of might to rule"—a dogma of which the world has had enough. Let the

[2] *Darkwater*, by W. E. Burghardt Dubois, page 3.

white man be proud of his race; but let also the red and yellow and brown and black men have a pride in their respective races not one bit the less. Give each an opportunity to develop the highest reaches of personality, the highest type of civilization possible. Admit that each member of the human family has a contribution to make to the genius of the whole.

White dominance must diminish.—After all, why should 550,000,000 white men dominate 1,150,000,000 colored men? Why continue white supremacy for one moment after it has ceased to help the backward peoples on toward self-realization? While the unchristianized apostles of self-interest are urging the Nordic peoples to get together in a league against all the colored peoples, pitting race against race in a manner that will inevitably bring the human family to fratricide on a world scale, Christians are teaching that all men are sons of one Father, and that races should live side by side in mutual helpfulness. The one is interracial war; the other is interracial coöperation. And it is just this sort of teaching which materialists like Madison Grant call suicide.

Basil Mathews, in considering this problem, admits[3] that while, on the whole,

> white dominance . . . has been one of the greatest factors in world progress that history has seen, the time has come when that white dominance *must* diminish. There are two ways in which it may diminish—and, I think, only two. Either hostility will build itself up into consuming flames of racial antagonism, till from the East and from Africa a wild and diabolical slaughter of all races ensues, or *a process of gradually increasing coöperation will take place, in which white, yellow, brown, and black will each discover its power to serve the good of the whole.*

[3] *Methodist Times* (London), August 12, 1920.

The peril of the first of these alternatives looms big when we hear from the lips of a sincere though misguided Negro leader in America these words: "The bloodiest of all wars is yet to come, when Europe will match its strength against Asia; and that will be the Negroes' opportunity to draw the sword for Africa's redemption."[4] The backward races are awake. If not Christian brotherhood, then surely a little enlightened self-interest hints at the wisdom, for the sake of the world's peace, of making friends and keeping friends with our neighbors in the world, of co-operating with them instead of intimidating them.[5]

A declaration of responsibility.—Believing that no man or nation can live for self alone, Ernest Bourner Allen[6] suggests the following "Declaration of Responsibility":

When, in the course of human events, the hour arrives for one nation to accept among the powers of the earth the service which the laws of brotherhood and of humanity's great Father demand of her, a Christian regard for mankind requires that that nation undertake its task with generous helpfulness, with unselfish devotion, with Christlike sacrifice!

We hold these truths to be self-evident: that all men are created free and interdependent; that they are endowed by their Creator with certain inalienable responsibilities; that among these are the securing of abundant life, liberty, and happiness for all men, brown or yellow, black or white, red or other; that to secure these blessings governments are organized, and Christian institutions established for purposes of instruction, encouragement, and helpfulness.

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[4] Marcus Garvey to a great Negro conference in New York City, August, 1920.

[5] "Beneath every accidental and temporary cause of human discord lurks the most lasting and malignant of all—the blind and bloody hatred of tribe for tribe, race for race, the denial of that universal and purely human solidarity which is the one ultimate hope of peace and civilization among men. Whoever stirs up these ancient and barbarous hatreds of race or creed or color, whoever sets Gentile against Jew, white against black, the races of the West against those of the East, approaches mankind with the kiss of the betrayer and the dagger of the assassin," —Nation, *November 3, 1920, page 493.*

[6] In the *Christian Century*, August 26, 1920, page 12.

Prudence indeed will dictate that these institutions be generously maintained and widely extended nor allowed to deteriorate for light and transient causes.

The hope of the human family.—There has never been a nation devoted entirely to the service of others. It is therefore only a fair question, Can the principle of the service of the weakest by the strongest be established in international relations? Can the relation of nation with nation be made as brotherly as the relation of a Christian man with his fellow man? If it can, the face of the human family will be much pleasanter to look upon. The human scene will be brighter far. Says Viscount Bryce:[7]

> There is no light from any quarter promising moral dignity and purity and good will among men except that which comes from the gospel. That is the Light which lighteth every man, and that is the Light which we must do our best to spread not only abroad but among ourselves. *The precepts of the gospel are the one remedy for all the troubles we see around us at home and abroad.*

The practice of the Christian principle of brotherhood on a world scale—that is the human family's only hope.

America's mission is world service.—America owns a position of high leadership among the nations at the present moment. We cannot think lightly of it when such a man as Sir Philip Gibbs calls us "the people of destiny." And a noted professor in Buenos Ayres, speaking for both Americas, has said, "If America does not save the world, it will not be saved."[8] If our vast wealth means anything at all, and if the fact that our reservoir of youth was not depleted by the awful rav-

[7] *Outward Bound*, October, 1920, page 86.
[8] *Foreign Survey* (Interchurch World Movement), page 69.

ages of war means anything at all, surely they mean that God is guiding America to a mission of world service.

The first step: Make America Christian.—It is not for us to wait upon a decision as to the relative spiritual leadership among the nations at the present time; but it is most emphatically for us who live in America, if we wish to make the world Christian, *first of all to make America Christian.* But is not America already a Christian Nation? Is there anything in America today that should cause her to forfeit her title to the name "Christian"?

Is not America Christian?—Let us set down on America's record a few black marks. Among her Southern highlanders the amount of money spent for prisons and courthouses is 17 per cent greater than that spent for schools!

In her cities the number of foreign-born who have not been taught to speak her language has increased 142 per cent in the last ten years!

She confesses to conditions like those in the coke district of western Pennsylvania, where, in 104 towns, with a combined population of 70,000, there is not a single church building.

Her colored children in the Southland form one third of the school population, but they get only one sixth of the school money, short terms, inferior teaching, and inadequate supervision.

Two million of her boys and girls between ten and sixteen are still at work, despite child-labor laws. Eighty-five per cent of the child workers do not come under the Federal child-labor law.

Thirty-six million of America's children under twenty-five years of age are without any kind of religious

education—Catholic or Jewish or Protestant. Fifty-seven million of her people own allegiance to no church whatever. America's greatest peril is the spiritual neglect of childhood. Spiritual illiteracy is the forerunner of moral bankruptcy and national decay. Millions of children in Protestant homes are wholly untouched by the present educational program of the church.

"Christian" America spent, in 1919, the largest income ever received since the founding of the government. It was disbursed as follows:[9]

Recent and previous wars	67.8%
Military establishment	25.0%
Total for war	92.8%
Primary government functions	3.2%
Public works	3.0%
Research, education, and development	1.0%

Race prejudice.—Some Americans speak disparagingly of "immigrants" and "foreigners." If God has a sense of humor, he must laugh at Americans who talk in this fashion. For who that lives in America, pray, is not an immigrant and a foreigner? The noble red man is the only native. Our land is a veritable melting pot. This Nation was founded that all men might have equal opportunity to enjoy life, liberty, and the pursuit of happiness. This Nation has grown upon the principle that all men shall have opportunity regardless of race, color, or previous condition of servitude. It hardly behooves any true American, then, to talk of "dagos," "wops," "sheenies," "chinks," "greasers," or "hunks."

America's influence away from home not always Chris-

[9] From Rosa, Chief Physicist, Bureau of Standards. Table printed in the *Literary Digest*, June 12, 1920.

tian.—"Christian" America, together with Great Britain, manufactures opium[10] for the Japanese to smuggle into China even after China had stopped the use of opium among all its people. After the expulsion of opium the British-American Tobacco Company spent $5,000,000 to put a sample cigarette into every mouth in China, knowing that the cigarette habit could be started very easily in the place of the opium habit. To-day half the world's cigarettes are smoked in China.

A veteran missionary to India reports that a fellow passenger on the vessel bringing him back to the field called himself the "missionary" of a well-known tobacco trust. He said he was sent out to the Orient to push the business by introducing samples. A younger man with him was evidently a "missionary apprentice."[11]

American breweries are being shipped wholesale to China. The William Gebhard Brewery, of Morris, Illinois, has been bought for a million pounds by a Chinese syndicate, the Wuish Brewery Company, and a Chicago architect has been commissioned to draw plans for a $200,000 plant in China. "By January 1, 1921, we may look to see China beginning to yield enormous profits to this precious syndicate. Seven other breweries, put out of business in America, are to be shipped across the Pacific to debauch China. It gives a chill to the heart to see drink squeezed out of one place only to begin its destruction in another."[12]

A case of Bibles was consigned to a missionary in West Africa. He received the invoice saying it was coming but did *not* receive the Bibles. Feeling it nec-

[10] Ellen N. La Motte in *The Opium Monopoly*. See also "The Menace of the Narcotic Traffic in the Far East," by Jeremiah W. Jenks, in the *Far-Eastern Fortnightly*, August 2, 1920.
[11] *Missionary Review of the World*, September, 1920.
[12] Basil Mathews in the *Methodist Times* (London), June 3, 1920.

essary to hustle this matter up, he went down to the officer at the port, desiring to get the consignment. He was told that it would probably take some weeks before he could get the case out. This seemed to him ridiculous. He asked if he could not go himself and get it out. The official took him into a warehouse, where there were some two thousand cases.

"Your Bibles," said the officer, "are somewhere among those."

"And what are the other thousands?" asked the missionary.

"They are all cases of gin," replied the officer. They had all come out from Britain on the same ship![13]

If you lived in a non-Christian land.—"Would you," a prominent educator demanded of me—"would you, if you were an educated Japanese youth of the better class, accept any religion that came from America? I think you would not. Why should I give money to help convert the Japanese to Christianity when nationally we continue to insult them?" The missionary in Japan is having great difficulty in these days justifying a Christianity that comes from America, when America itself refuses to be Christian in its relations with Japan. Any unchristianized people is sure to look askance at a religion that comes from a country that so singularly fails to put that religion into practice in international relationships. The greatest obstacle in the path of Christian missions is not heathenism; rather is it the unchristian deeds of so-called Christian nations. We are used to hearing that a stream cannot rise higher than its source; that our missionary effort away from home will avail little unless Christianity prevails at home. Out of the war came a new figure of

[13] *Ibid.*, July 22, 1920.

speech to emphasize this most pertinent fact: The expert gunner tells us that the gun must weigh one hundred and twenty-five times as much as its projectile. Put that principle to work in missions, and it means simply this: America, seeking to project a Christian message to the non-Christian world, must have enough weight to fling that message afar.

All this points clearly to the inevitable conclusion: *If we would Christianize the world, we must first Christianize America.*

How make America Christian?—But again comes the inevitable question, How? How make America Christian? There are at least two possibilities: Either we can let folks grow up to adulthood with such haphazard religious training as they may chance to get, and then, by a series of conventions, mass meetings, and revival gatherings, attempt to convert them to the Christian manner of life; or we can capture childhood for Christianity and keep our boys and girls from knowing any but the Christian kind of life.

Christian teachers in non-Christian lands say that the strategy of Christian advance is to *keep the children* from ever becoming heathen. When they say this they do not mean that the power of the Christ cannot break through the crust of an adult unbeliever and win him to a new life; they are simply pointing out the superiority of prevention to cure. And in so doing they set the key for Christian progress everywhere: *claim the girls and boys for Christ and train them to live Christlike lives.*

We dare not follow the example of a neighbor of mine who allowed his little daughter to grow to adolescence without trying to plant Christian ideals and purposes in her unfolding life. Said he: "What's the

use? She'll have to be converted anyway when she's old enough." Rather we should follow the example of a certain Friend of little children, who said, "To such belongeth the kingdom of heaven," and see that none is deprived of his share in that kingdom.

The answer: Train a generation of world Christians.—Our answer to the question, How make America Christian? must be: Train a generation of world Christians. If in a generation or in two generations America should come to be made up of an overwhelming majority of cosmo-Christians, Kingdom extenders, world Christians, the world would hear from America. America then would be first among the nations—first in service. But to create a generation of cosmo-Christians cannot be done in ten minutes or in ten years; it is a long process. It will take all our patience. But it is the only safe and sure way. And it is the Christ's way: was not he the master Teacher?

What is a world Christian?—Before we go further let us define a world Christian. What is implied when we say, "Train a generation of world Christians"? Strictly, it is superfluous in any way to modify the word "Christian." The idea added by the word "world" is already at the heart of the word "Christian." But we have forgotten what "Christian" really means. If, since the days of the Master, all nominal Christians had believed actually in his doctrine of brotherhood as he taught and lived it, we should never have to speak of a "world Christian." The term is useful to us simply to emphasize those characteristics of sympathy and brotherliness and world vision which mark the Christian world citizen.

What, then, is a world Christian? He is one who solves no problem, makes no decision—indeed, thinks

no thought—with reference to himself alone; but instead cherishes a triangular relationship between *himself* and *other folks* and with *God*. These are the three points of the triangle of the world Christian's life. His character, therefore, comes to include (*a*) a growing self; (*b*) a love for others; and (*c*) a faith in a Christ-like God.

(a) A growing self.—A world Christian first of all owns a growing self. When you consider the sympathies of men you find at one extreme the African who stood calmly on the river bank and watched a man lose his boat and drown, saying, "He is not my village"; and at the other extreme you find a David Livingstone laying down his life just for men "not of his village."

It was a very little girl who said:

"I had a little tea party
This afternoon at three.
'Twas very small—
Three guests in all—
Just *I*, *Myself*, and *Me*.
Myself ate up the sandwiches,
While *I* drank up the tea.
'Twas also *I* who ate the pie
And passed the cake to *Me*."

Such narrow horizons can be condoned in very little children, for their world of experience is not large; but when grown-ups are incrusted in so unbrotherly and unsympathetic a spirit, little can be said of their Christianity. Theirs is the spirit that prompted the classic "God bless me and my wife, my son John and his wife, us four, no more." God has set no limit to the development of our capacity to go into ever-widening relations with our fellow men.

God makes big men brothers to little men.—Bishop

McConnell has been telling a story that is not only an impressive instance of a thoroughly scriptural missionary conquest but also a most enlightening example of how the self inevitably expands under Christian teaching. The bishop got the story from Dr. R. J. Dye, for more than twenty years a medical missionary in the Congo. It is the story of the conversion of the Pygmy tribe of the upper Congo region. You will remember that the Pygmies (whom Stanley described in his account of his last trip into Central Africa) are an undersized race living in the forests that line the banks of Central Africa's greatest stream. The Pygmies were for a long time despised by the other African tribes on account of their diminutive stature. They were treated practically as an outcast race. Between them and the surrounding tribes existed the deepest hatred. These bigger Africans called the Pygmies *Batswas*—the lowest term of contempt known to them. It is practically untranslatable but perhaps means something like "vilest of the vile," "scum of the earth," "vermin," or something equally destestable.

It was almost unthinkable that the neighboring tribe would be interested in carrying the gospel message to these hated *Batswas;* but Dr. Dye thought it worth while at least to visit the Pygmy country in order to see if there were any opportunities for preaching the gospel. An expedition was accordingly arranged. Dye took with him a native preacher and another black man, who was just a lay worker. When the party had come to the end of their own tribal country it broke suddenly into a clearing in the forest, where half a hundred Pygmy warriors were encamped. The moment the white man stepped into the clearing, the warriors seized their lances and bows and rushed back behind

the trees. Dye said he thought his last hour had come. The native lay worker, however, stepped quietly into the center of the clearing and called out boldly, saying that they had come not as warriors or as traders but as messengers of a great God, who ruled all the earth. The Pygmies became quiet to hear what this man should say next. Dye called out to the lay worker that he would better let the preacher speak. But the lay worker, with a sureness of understanding better than the white man's, went on with his appeal. He said this great God had a Son, who once visited this earth and who was kindly toward all men. Once in his journeys he came into the land of the *Batswas*. Dye's blood fairly ran cold as he heard this turn given to the story of the Syrophœnician woman; for *Batswa,* the hated term of contempt, would surely lead to a conflict. A snarl did indeed run around the circle of Pygmies. Lances were more firmly clutched, bows more firmly drawn. Then the speaker went on with the story, telling how, when a *Batswa* woman once asked for the healing of her daughter, the Son of God replied, "It is not meet to take the children's bread and cast it to the dogs." This time there was a yell of wrath from the warriors. But the speaker continued undaunted, giving the woman's answer: "Yea, Lord, but the dogs under the table can eat of the crumbs that fall from the table." Instantly the warriors leaped out from behind the trees, crying: "She has answered him! The *Batswa* woman has outwitted your Son of God!"

This was exactly what the speaker was working for —to bring the *Batswas* to a sense of triumph and respect. "And for this quick-wittedness," he cried, "the Son of God became a friend of the *Batswa* woman and healed her daughter."

The first steps toward an understanding had been taken. The day was passed in telling the Pygmies more about this new God. The next day the chief of the Pygmies accompanied the Christians to the boundary line between his dominion and that of his neighbors. At the last frontier line, Dr. Dye mentioned that he wished the Christian tribes round about to be brothers to the Pygmies. For an instant the old hatred flashed back into the chief's face as he asked, "Do you mean that you have a God who can make a man *that* high" —and he raised his hand to indicate a man about six feet tall—"to be brother to a man only *that high*?" and he lowered his hand to indicate the short stature of the Pygmies, not five feet tall. Dye made it clear that stature did not count in the sight of God and, after receiving an expression of good will from the chief, passed over the boundary.

A hard battle was still ahead. The big Africans, though Christian, had to be convinced that little men barely more than four feet tall were really their brothers. When Dr. Dye, the native preacher, and the native lay worker returned to their village they raised the question as to how the Christ message could be told most effectively to the Pygmies. It was decided in council, the chief presiding, that several of the Pygmy boys should be brought over into this very village and be trained in Christian living. It was a fine idea, and all assented; but then came the perplexing question as to where these boys would live. Who among these people would be willing to take *Batswa* boys into his hut? This was indeed a great strain on their growing spirit of brotherliness. Finally the chief himself saved the day by cheerfully agreeing to take the boys into his own household.

This is an excellent example of what happens to many a life that becomes truly Christian. It becomes an expanding self. It is a self that grows—grows over commonly accepted barriers and over ordinarily recognized boundaries, grows out until it knows no limit.

A respect for other races.—One of the first fruits of the growing self is a respect for the *worth* of other peoples. Professor Boas, in *The Mind of Primitive Man* (Chapter I), draws a clear distinction between *cultural achievement* and *the capacity for achievement.* It is similar to the difference between fame and genius. Fame is the recognition by men that greatness has been achieved, but genius is the capacity for greatness that is born in man.[14] Some races have achieved a great culture, but we must not confuse this achievement with capacity. Some have had greater opportunity for achievement than others and have forged steadily ahead, until we know them to-day as the races of political domination. But there is no reason to believe these races inherently of greater intellectual or spiritual worth than some of the less highly developed races. We have no way of proving our own inherent superiority.

A sense of proportion and of perspective.—A world Christian attempts to get a true perspective in his judgment of other races and does not unduly overestimate the worth of the race to which he happens to belong. It is helpful in attempting to get a proper attitude toward people to put events in their proper perspective in time. J. H. Robinson, in a lecture on history (Columbia University Press), brings the matter to our attention in this significant way. Consider

[14] *Annals of the American Academy of Political and Social Science*, Cooley, So. Volume IX, pages 317ff.

that 150,000 years ago there was a Paleolithic Age. One hundred and fifty thousand years before that there was an Eolithic Age. These scientific guesses are made on the basis of remains that have been found, classified, and dated as far back as 150,000 years and 300,000 years respectively. For the moment crowd these 300,000 years down into the time between twelve o'clock last night and twelve o'clock this noon. On this reduced time scale some of the major events of civilization took place about as follows:

11:40 A. M. Our Aryan ancestors were separating, some to go down into India, others to the West.
11:45 A. M. The Vedas were written.
11:54 A. M. Buddha, Zoroaster, and Confucius lived.
11:55 A. M. Christ was born.

In the last minute before twelve the sea routes about Cape Horn and the Cape of Good Hope were discovered; while all modern missions were undertaken in the last fifteen seconds of this reduced time!

Admirable qualities in all peoples.—The world Christian, as his self grows, comes to a very real respect for the other peoples of the world. The world Christian becomes enthusiastic over the possibilities to be found in all men. He has a new insight into the capacity of other races. With eyes that see under the surface the world Christian finds in each great people of the human family traits that compel admiration and respect. He respects India for its religious insight, its being a "God-intoxicated" people. He respects China for its love of peace, its democratic spirit, tenacity of purpose, patience, reverence for the past, physical stamina, genius for labor and thrift. He respects Japan for its loyalty, for its scientific temper,

for its love of beauty. He respects Latin-America for a civilization rich in culture, for a people of quick perception, acute analysis, imagination, and chivalry. He respects Africa for the fidelity and gratitude of its people, for their happy spirit, for their song, for being what one has called "the only grateful race."[15] And so the world Christian finds in all his brother men the admirable and the trustworthy.

Missions motivated by conscious superiority doomed to failure.—Indeed, if our attempt to promote the kingdom of God in the hearts of men everywhere is not based upon respect rather than pity, it is doomed to failure. A Japanese convert, speaking to an American audience, said:

> If we heathen are but slightly better than gibbons or chimpanzees, the Christians may give up their mission work as a failure. It is because we know something of right and wrong, truth and falsehood, that we are readily brought to the cross of Christ. I sincerely believe that the Christian mission based upon no higher motive than pity for heathen may have its support entirely withdrawn without much detriment either to the sender or to the sent.

Dangers of the patronizing attitude in service.—When one considers the fact that very few grown people are free from the feeling of class consciousness and class superiority, it is not surprising that the young people growing up in this atmosphere display the same attitude in regard to those whom they are asked to help. Even appeals that state the needs of some part of humanity are often so worded that those who hear them feel that they are superior beings who may, if they so please, condescend to give of their abundance to these inferior beings. It is difficult for even well-intentioned and

[15] *The Marks of a World Christian*, Fleming, Chapter II.

kindly people to free themselves of the patronizing spirit. Snobbishness, which is utterly detestable, is fatally easy to acquire and very difficult to shake off.

If, then, our work of extending God's kingdom on earth is to be successful, we must build it upon *respect for the capacity and worth of other people* rather than upon sympathy and pity. As the spirit grows, and the self expands, respect for the worth of all peoples comes naturally. *This growing self is the first characteristic of the world Christian.*

(b) **Love for others.**—It is impossible to draw a clear line between the first and second characteristics of the world Christian. You cannot tell where the *growing self* stops, and *love for others* begins. It is all of one piece. The respect for the capacity of other peoples merges naturally into love for those people, and that into service for them. But if a world Christian is one who has set up right relations between himself and other men and with God, it will be worth while, for the purpose of analysis at least, to try to define what we mean by love for others as the second characteristic of the world Christian.

"Otherhood."—General Booth is reported to have said that if he were asked to sum up Christianity in one word he would select the word "others." That is why many people speak of Christianity as being a religion of "otherhood" as well as of brotherhood. The world Christian, because he thinks of all men as brothers, can pray our Lord's Prayer from start to finish and mean every word of it. Consider how much of our Lord's Prayer must be omitted by one who is not a world Christian—one who has not really this spirit of brotherhood. For the use of such as do not have the truly Christian—that is, *missionary*—spirit,

you must amend the prayer by striking out many important words:

~~Our~~ Father who art in heaven,

~~Hallowed be thy name,~~

~~Thy kingdom come,~~

~~Thy will be done, on earth~~

~~As it is in heaven.~~

me my
Give ~~us~~ this day ~~our~~ daily bread.

me my
And forgive ~~us~~ ~~our~~ debts,

~~As we forgive our debtors,~~

me
And lead ~~us~~ not into temptation,

me
But deliver ~~us~~ from evil:

~~For thine is the kingdom,~~

~~And the power,~~

~~And the glory,~~

~~Forever~~. Amen.

One cannot even begin with the first word of our Lord's Prayer unless one is willing to admit that all members of the human family are one's brothers and sons of one Father.

Faith in a Christlike God.—But it is impossible to discuss this second characteristic of the world Chris-

tian without moving on at once to the third. Indeed, the third is the cause of both the other two.

It is *faith in a Christlike God* which makes the self expand, which makes one love one's fellow man. This is a new conception—this idea that God is like Christ. The old Jews used to think of God as a tribal Deity. Their early ideas of God did not put him on a very high ethical plane; but, as God kept on revealing himself, they came to see that he was a just God, bound to deal fairly and righteously with men. The later ideas of a just God and of one God for the whole world were infinitely more worthy ideas of God than the earlier conception. But it was not until Christ came that men really could appreciate the nature of God. Christ showed men that God is love. Christ showed men what God is like. And to-day, if we think of God in any adequate way at all, we must surely think of him as like Christ, his Son.

This Christlike God is preëminently marked by forthgoing, self-sacrificing, resourceful, constructive love. He is yearning to bring men to him. He is yearning to help men. He is love.

We can tell how much we value the Christ and his Father, our Father, by measuring our Christian outreach to the world. The love of God is the strongest motive and the primary inspiration of modern missions.[16] And it is the love of God that prompts our helpfulness to brother men. It is faith in a Christlike God that makes our selves expand, makes them grow into an appreciation for others, for their problems, and for their viewpoints. It is faith in a Christlike God that makes us love our fellow men whatever their race or clan.

[16] *The World and the Gospel*, by J. H. Oldham, page 74.

But can human nature be changed?—Now, this may all be very well to say that to make the world Christian it is necessary first to make America Christian; and then to go on and say that the way to make America Christian is to train up a generation of world Christians. We admit, perhaps, that a generation of people characterized by such traits as these we have just assigned to the world Christian would most remarkably alter the portrait of the human family, say, by the year 1950; indeed, would make it almost unrecognizable by the year 2000.

But can human nature be changed? On all sides, particularly since the Great War, we hear that human nature has never changed, never will change. Without going down into the deep psychology of what happens when men attempt to curb primary instincts we can at least look at some of the available facts and judge whether or not human nature can be changed in a relatively short time by the use of the right method.

Modern Germany has done it.—Certainly, anybody who knew the German people of a generation ago would desire to admit that their spirit was greatly changed by the time the Great War broke out in 1914. The war lords of Germany spent a generation in trying to make the German people hard; in teaching that might is right; in securing allegiance to the state above everything else. They realized Von Humboldt's dictum, "Whatever you would put into the life of a nation you must put into the nation's schools." Wherever life was plastic, wherever youthful minds were being "set" in new molds, the masters of Germany saw to it that the impression of Prussian superiority should be made ineradicable. Everyone of to-day has wit-

nessed the result, has beheld how great a change can take place in a people in one generation.[17]

Japan, too, has done it.—Japan is another example of how quickly the temper of a people can be changed. Japan was not a hermit nation until the seventeenth century. Early in the sixteenth century Japan admitted Portuguese and, later, Dutch and English traders. Japan even permitted the introduction of Christian propaganda in conflict with its indigenous religion. Then, because of perfidy on the part of certain foreigners, Japan shut its gates against all Christians and all foreigners. The gates remained closed until 1854, when they were opened again by a commercial treaty with the United States. Fifteen years later Japan was convinced that the safety of its empire lay in the adoption of large elements of Western civilization. Not, indeed, that Japan might become like Western nations, but simply that Japan might remain Japanese. It was a question of self-preservation. Since that time the Japanese have copied the best and most efficient methods used by any of the Western nations. And in the last generation we have witnessed a transformation of the Japanese which is nothing short of miraculous.

The W. C. T. U. has done it.—Frances Willard said to the Republican Convention of 1884, with reference to the temperance question: "This generation will not settle this question, but we will raise up a generation

[17] Basil Mathews says, in the *Methodist Times* (London), October 14, 1920: "It has been a favorite thesis of mine that if a series of books like Miss Mary Entwistle's *Books of Babies* had been written, say, fifty years ago, and used in the kindergartens of Europe and Britain, and followed up by the same sort of history and geography teaching (that is, from the international angle instead of the purely national), we should never have had the last war. There was a real ray of truth in the assertion that the war was made in the classrooms of Prussia —yet not only of Prussia but of all the peoples whose education was exclusively nationalistic in temper. The truth behind that assertion is the fact (for such I believe it to be) that war, being the product of an attitude of mind, can be destroyed by an education that will produce the opposite attitude of mind."

that will!" It took a generation of sturdy, insistent education to show Americans the evils of alcoholism so that they would vote the nation dry.

Woman suffrage.—In 1872 Susan Brownell Anthony was arrested for casting a vote in the New York State elections. In 1920 the Susan B. Anthony Amendment was ratified, giving the right to vote to 26,000,000 American women. The time between these two dates—only a little more than a generation—was spent in a continuous campaign of education to change public opinion.

From the Student Volunteer Movement to the Interchurch World Movement.—It was just about a generation from that memorable meeting in Mount Hermon, where the Student Volunteer Movement was born, to the day when the mission boards of the great Protestant denominations in the United States got together *for the first time* in any sort of coöperative enterprise of Kingdom extension. It is greatly to be regretted that the Interchurch World Movement did not meet with larger success; but it is significant, nevertheless, that the idea of coöperation bore its first large fruitage about a generation after the slogan was first adopted by the Student Volunteer Movement: "The evangelization of the world in this generation."

The nature of particular individuals can be changed.—Just as we could go on multiplying instances of how education changes the mind of nations or other large groups of people, so we can find many illustrations of a similar change in the nature of individuals. The story is told of a Chinese carpenter who came from a distant village to the mission station, bringing a dollar. Having heard of the suffering in Armenia he wanted to help. The Christian message had widened his horizon.

The lepers in the asylum at Miraj, India, had just received from America twenty-five rupees sent to provide them a Christmas dinner. They came to the superintendent and said, "We have been talking it over and we want you to send five rupees of this amount to the suffering women and children of Belgium." Again the Christian message had expanded their selves.

Then, there was that aged Dyak chief who paddled several days in his dugout canoe bearing fresh *paddi,* bananas, and two chickens until he came to the white man. He begged the white man to send this food across the ocean to his brother white man, who, he had learned, had been wounded in the war.

Gulu, a Punjabi Christian, came to his American friend and said: "Sahib, teach me some geography."

Astonished, the American asked, "Why, Gulu, what do you want with geography at your age?"

"Sahib," gravely answered Gulu, "I wish to study geography so that I may know more about which to pray."

Surely that is the antithesis of the "Bless me, my wife, my son John and his wife" type of prayer.

The scientist's opinion.—The sociologist believes that human nature can be changed, and that in a very short time, by processes of education. The voice of Benjamin Kidd cries to us from his fresh grave, severely criticizing those who "seek to convert the world by labored disputations." "Give us the young," says he, "and we will create a new mind and a new earth *in a single generation.*"[18] Writes this authority:[18]

There is not an existing institution in the world of civilized

[18] In *The Science of Power*, Kidd; by permission of G. P. Putnam's Sons, publishers.

humanity which cannot be profoundly modified or altered or abolished *in a generation.* There is no ideal . . . dreamed by any dreamer or idealist which cannot be realized within the lifetime of those around him.[19]

Nor is this an idle theory spun from the professor's chair. We have already seen what wonders Germany and Japan have wrought by education in their peoples within the space of a generation. Surely, the only safe and certain way in which to mold the minds of the world is through the right kind of education.[20]

Religious education will save America for the world.—The only way to save America for the world and thereby to save the world is through education—and it must be the right kind of education. It must be religious education. And because it must look to the extension of sympathy and to the creation of the spirit of world brotherhood and to the training of world Christians it must be in a very true sense "missionary" education. We shall define these terms in the next chapter.

This is Christ's own way. He is the world's best example of a religious educator. He taught men and women and little children.

God expects men to be his partners.—But many times God's plan for the human family is blocked because those who claim to be his children do not coöperate with him. So many people prefer to sit idly by with

[19] Louis Untermeyer writes in the *Dial:* "Did the world so desire, it could have a race of artists *in one generation.*"

[20] "There was the great schoolmaster! And has he not glorified the profession? It was not his learning that made him great but his function of shepherding. What does not England owe to Thomas Arnold? If you wish to understand the imperial policy of the British Empire, you must know what kind of a boy has come forth from her great public schools and has gone into the uttermost parts of the earth to play the game and try to deal justly with people of lesser breed. Through Rugby a new tradition entered into other schools, and so, as from a throne in his school chapel, Arnold exercised partial rule over England. Should not we who are teachers take courage when we think that it is by such personalities, not merely by laws, that national character is created?"—*Sir Robert Falconer, F.R.S.C., D.D., D.Litt., in commencement address at Northwestern University, 1920.*

"yet a little sleep, a little slumber, a little folding of the hands in sleep," and to let God work out his purposes without human partnership. But God's plan involves just that—the partnership of men. He has hidden the rock in the mountain; but men must quarry it and pile the mighty cathedral. He has secreted the ore in the hills; but men must dig it and refine it and construct the delicate watch. When Jesus left the earth he intrusted his mission to a handful of common men. God counts on men to give him their best service.

Old Antonio Stradivari had a properly dignified idea of his place in God's plan. In George Eliot's famous poem,[21] we find him being taunted by the dissolute painter Naldo, who chided him for taking himself so seriously.

"Do you mean to say," asked Naldo, "that God could not make your violins without you?"

The old violin maker of Cremona replied:

"My work is mine;
And, heresy or not, if my hand slacked
I should rob God—since he is fullest good—
Leaving a blank instead of violins.
I say, Not God himself can make man's best,
Without best men to help him . . .
He could not make
Antonio Stradivari's violins
Without Antonio."

The same feeling of partnership with God was Rodin's, the famous sculptor of France. Rodin modeled a mighty hand, the hand of God, holding within it man and woman.

"I suppose," said George Bernard Shaw, "you meant your own hand after all?"

[21] "Stradivarius."

"Yes," said Rodin, "as the tool for the spirit of God!"

Discussion Topics

Do you have reason to believe, from current events, that the principle of service is beginning to be a principle of government?

Does race enmity have any logical, scientific, economic, or Christian justification?

If America accepts its mission of world service, what must it do to prepare for that mission?

Has America at present a civilization worthy of adoption by other nations? Prove your point.

What kind of education must we use and why?

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CHAPTER III

CHANGING HUMAN NATURE

This chapter deals with the principles of missionary education.—Our first two chapters have made us wish to change human nature, if we can, to the end that the human family may become happier. In this chapter we are to discover what are the main laws that should govern any attempt to change human nature. That is only another way of asking, "What are the general laws that govern education?" and before we are through we shall be inquiring, "What are the laws of religious and of missionary education?"

In our search for definitions and principles we must avoid, so far as we can, the difficult dialect of educational psychology. We shall try to put into plain language the most important laws and principles—not all of them, by any means—which even an amateur in religious education should know.

I. God works according to his law.—Our first principle is that *God works according to his law.* We cannot proceed in our thinking about the problems of religious education unless we accept this fundamental law. This universe, in which our little world swings, is an orderly universe, and the God who made it can be depended on. He has no whims, no caprices. His universe operates in an orderly fashion. He always works according to the laws that govern his universe.

He has made it possible for us to know his law if we will only study reverently and honestly. And unless we start from the assumption that God deals with men

on the basis of discoverable laws of human personality, our attempt to understand and to apply the principles of missionary education will have no sure foundation.

II. The capacity for religious development is inborn.—Our second great principle is that *the capacity for religious development is always present in a normal child.* Religious education doesn't create anything new. The child, if he is normal, already possesses the *capacity* for religious development; and religious education simply develops, draws out, educates that capacity. If a child is born with no capacity for religious development, he is defective. Religious immaturity, not irreligion, is the one basic condition of religious development. No normal child is devoid of religion; rather he has certain positive characteristics that must be expanded and enlarged. His religious immaturity is potential religious maturity. The religious educator must mature the positive qualities that the child has inherited.

This is only another way of saying that we cannot draw out of the child's nature something that is not already there. Every normal child carries within his soul the spiritual inheritance of the race. Psychologists are certain that there is enough of this spiritual inheritance in every well-born child to meet every religious need that can possibly arise if that inheritance is matured and enlarged.

III. Nature fixes nurture.—Our third principle—and one we shall apply time and again in the ensuing chapters—is that *child nature determines child nurture.* There was a time when it was thought most important to put the Bible in the midst. If the Sunday school is a Bible school, and if the Bible is the only curriculum, why not, indeed, see to it that once every six years

growing boys and girls should be put through the Bible from Genesis to Revelation? Nobody asked what part of the Bible had a real meaning for boys and girls; nobody asked if there were parts that could better be left until the more mature mind might understand: it was important to put the Bible in the midst.

Then, a little later, teachers who were very anxious that children should have the right kind of religious education insisted on putting the curriculum in the midst. They sat around tables and worked out what they considered would be the best sort of study material for youngsters, and then the youngsters were supposed to swallow it whole.

The child in the midst.—The religious educator, however, has performed a great service in showing Christian teachers that Christ's own method of putting a child in the midst is the only really effective method of developing the religious nature. Not the Bible, not the curriculum, but *the child* is now the center of religious education. Study the child, know his needs, his likes, his dislikes: and then you will be in a much better position to provide religious training for that child.

The point of contact.—Under this third principle, that child nature determines child nurture, perhaps a further word should be said about "the law of apperception," as psychologists call it. We do not need to know the intricacies of this law, but its clear bearing on the teaching problem may be summed up in simple language: *You must find the point of contact in teaching.*[1] You must know what the child knows before you can begin to give him any more knowledge. You must understand the child's experiences and capitalize them in your teaching.

[1] See *The Point of Contact in Teaching*, by Patterson Dubois.

Not "what" but "whom" you teach.—The importance of remembering that the true objective in teaching is the development of the child is illustrated by a conversation between an old schoolmaster and his friend, a business man. Dr. Betts reports it as follows:[2]

Said the business man, "Do you teach the same subjects year after year?"

The schoolmaster replied that he did.

"And yet you must keep going over the same ground, class after class and year after year!" exclaimed the business man.

The schoolmaster admitted that it was so.

"Then," said his friend, "I should think that you would tire beyond endurance of the old facts and grow weary beyond expression of repeating them after the charm of novelty and newness has gone. How do you live through the sameness and grind?"

"You forget one thing!" exclaimed the old schoolmaster, who had learned the secret of the *great objective*. "You forget that I am not really teaching that old subject matter at all; I am teaching *living boys and girls!* The matter I teach may become familiar. It may have lost the first thrill of novelty. But the *boys and girls* are always new; their hearts and minds are always fresh and inviting; their lives are always open to new impressions, and their feet ready to be turned in new directions."

The child the true objective of teaching.—Not the subject matter, then, but the child—his training in life, character, and conduct—is the true objective of teaching. In order that our teaching may be effective we must first of all know the child. We must understand his *physical* nature; we must understand his *mental* nature; we must understand his *social* and *spiritual* nature. And, knowing this much, we are ready to provide religious nurture that will mold the child's nature religiously.

[2] *How to Teach Religion*, page 37.

All life is graded: schools must be.—The public school would not be so foolish as to attempt to teach "English literature" to little folks who can hardly read; nor would it waste its time by having high-school pupils review their A B Cs. Even as the public school adapts the training given to pupils of various ages, so the church school must suit its teaching to the needs and capacities of growing children. We expect the child to act as a child in all the rest of life's activities: why not expect him to act as a child in religion?

I know a man who, when he returns home at night after a day's work in the city, is greeted vociferously and in almost football fashion by his roly-poly daughter of seven. When he has entered his home, his wife greets him in a much quieter but just as loving way. How it would startle us if the tables were turned, and the little seven-year-old girl should greet her father with the reserve and poise of an adult, while the grown woman should fling herself at her husband's neck in the fashion of a seven-year-old! Life is graded. *Religious education, if it is to mold life, must likewise be graded.*

So much for the three principles we must have in the background of our thinking all the time.[3] Now we face the tedious task of defining terms, that all of us may be thinking about the same things. Let us find out first of all, if we can, what is meant by education; secondly, what is meant by *religious* education; and, thirdly, what is meant by *missionary* education.

What is education?—First, what do we mean by education? A leading educator says that education occurs

[3] The three principles: (1) *God works according to his law.* (2) *The capacity for religious development is innate in the child.* (3) *Child nature determines child nurture.*

in giving a "set" of any kind to a growing mind. It is the contribution of society to this "set" of a mind, or, more technically, is the directing of experience in order to give a "set" to a plastic mind.

Now, that may sound very involved, but it is really a most adequate definition of education and one that should set at rest the misgivings of those people who, when we speak of education, fear lest we are talking about "book learning," or what takes place only in a classroom. Stated in the large, education takes place wherever a mind that is plastic receives a "set" of any kind. Everything that happens to me educates me in so far as it impresses and molds my mind. Still in the large, education is the contribution society makes to the "set" of a mind. For teachers of religion this is an exceedingly important point. Educators who forget that the school has the child a relatively short part of his time, and that most of his education is going on outside of school,[4] are overlooking the largest contribution they might make to the growing mind.

Education that goes on in playtime.—It will be hard to exaggerate the importance of these hours not required by school. I want to give you a few illustrations showing how experiences that the child meets while away from school, and maybe while away from parental supervision, very greatly and sometimes with very serious effect influence the child mind.

A friend has a little boy about four and a little girl

[4]

Hours in a year		8,760
Hours in school	750	
Hours in church	75	
		825
		7,935
Hours spent in sleep		2,980
Hours at the disposal of home as compared with the 825 at the disposal of school and church		4,955

American Survey (Interchurch World Movement), page 214.

about two. One day they burst into the house while in the midst of a noisy argument. Said four-year-old Stuart to two-year-old Betty: "Betty, if you don't cut that out, the heavenly Father will punch your nose!" Naturally the parents were amazed. Where did the child get the slang "cut it out"? Where did he get the idea "punch your nose"? How could he associate this with the idea of the heavenly Father? It simply goes to show how impossible it is even for well-meaning and alert parents entirely to govern the education of their children. Education takes place wherever "a plastic mind acquires a set of any kind." And Stuart was getting an "education" away from home.

Nannie Lee Frayser tells a story about a discerning teacher of primary girls who one Sunday noticed that a little stranger was in the class. Inquiry revealed that the little girl had never been in any Sunday school before, did not know even the story of Jesus. Being a wise teacher, she did not attempt to tell very much about Jesus this first time but contented herself with showing the little girl a beautiful picture of the Madonna and Child. She simply explained to the little stranger that the beautiful woman was Mary, and that the little baby was her son, Jesus. It chanced that on the following Sunday this woman was ill and sent her daughter to teach her primary class in her stead. She told her daughter of the incident with the little stranger and advised her that if the little girl came again, it probably would be well to use the same picture of Mary and Jesus, and to develop the story a bit further. When the class opened, the little visitor was present, and the teacher followed her mother's advice by showing again the picture of the Madonna and Child.

"Can any little girl here tell me the name of this wonderful baby?" she asked.

Many hands went up, and the children chorused, "Jesus."

"Now, can anyone tell me the name of this beautiful woman who is holding him?"

This time the hand of the little stranger was up first of all, and the teacher decided to let her tell.

"I know," chirped the little girl. *"It's Mary Pickford!"*

You see, certain influences on her life which came from outside the Sunday school and from outside the day school had to be reckoned with in any attempt to train the little life religiously.

Recently a class of junior boys was studying a lesson from the book of Ruth.

"Can any of you," asked the teacher, "tell me anything about Ruth?"

"Sure I can!" piped a lad. "He's knocked forty-nine home runs already."

Education is the control of experiences to mold minds in a desired way.—But so far our definition of education has considered the subject only generally; specifically and technically we mean by education *the actual control of experiences for the avowed purpose of giving a "set" to a growing mind.* You decide that you wish to train the mind in a certain way. You next decide what experiences will best guide the mind in that direction. Then you plan how best to control all the experiences to mold the life in the desired way. That is what the schoolroom does if it is a good schoolroom. That is what the church does if it is teaching religion to children in the proper way. And all technical education is nothing more than a consistent

attempt to control the experiences of the child in such a way as to develop him toward a definitely chosen end.

Religious education sets minds in a "God-conscious" mold.—Does that sound highly abstruse and far removed from the problems you meet daily in your church school? Perhaps it will become simpler as we try to apply this general definition in a more particular definition of religious and of missionary education. Let us ask what is meant by religious education. Well, to follow the form of statement used above, religious education aims so to control the experiences which influence the growing mind as to give it a certain religious "set." To do this three things are required of religious education.[5] It must:

(1) *impart fruitful knowledge* of religious truth that can be set to work in the daily life of the child, now, and in the years that lie ahead;

(2) *develop right attitudes*, the religious warmth, responsiveness, interest, ideals, loyalty, and enthusiasm which lead to action and to a true sense of what is most worth while;

(3) *create skill in living*, the power and the will to use the religious knowledge and enthusiasm supplied by education in shaping the acts and conduct of the daily life.

According to this definition education is not simply a matter of pouring information into young minds. True, it must first of all impart knowledge; but if it is to be worthy of the name education, it must be *fruitful, useful knowledge*. Nor should it stop even with the imparting of useful knowledge; real education must touch the emotions and the will. That is no education at all which fails to educate the heart, the feelings, the emotions. Our attitudes, the way we feel when confronted

[5] George Herbert Betts in *How to Teach Religion*, page 47.

by this or that situation, are predominantly matters of emotion. Religious education must be very careful to train the proper religious attitudes, so that when a child comes into a church, for instance, his natural attitude shall be that of reverence; so that when he meets an appeal of distress, his natural attitude shall be of helpfulness and of desire to relieve. But even knowledge and attitudes do not amount to very much unless they carry over into actual life. Religious education, therefore, must create skill in living, must show the child how to use what he has learned and the attitudes he has unconsciously appropriated.

In other words, religious education is simply the training of well-rounded Christian character, which will meet all the problems and relations of life in a thoroughly Christian way.

What is missionary education?—Up to this point we have been talking about the meaning of education in general and of religious education in particular. Shall we not now try to find out what is meant by "missionary education"? At the very outset we shall find it extremely difficult to split off missionary education from the field of religious education, particularly when we remember, from foregoing definitions, how broadly inclusive it is. As a matter of fact it should never have been split off. But the division has been made; and we know the history of the very natural reasons for it, unfortunate and unnatural as it may seem to us. Mr. Diffendorfer, in the introduction to *Missionary Education in Home and School*,[6] explains clearly how missionary education came to be thought of as quite distinct from religious education.

How we came to think of missionary and religious edu-

[6] Pages 7-12.

cation as separate activities.—The problem dates back to those days when the missionary boards recognized more and more

that the maintenance of their work depended upon rearing a generation of Christian people in thorough sympathy with missionary work and with full conviction that its expanding needs must be met thoroughly and efficiently. For many years these boards had been reaching down into the local church for the purpose of organizing special groups for training in missionary interest and for added support. Mission bands, junior missionary societies, girls' and boys' clubs with a missionary purpose, and voluntary mission-study circles were organized wherever there were sympathetic leaders to assume the responsibility. Then the mission boards began to see that these special organizations reached only a small proportion of the children and youth in the churches. The local Sunday school was the most permanent organization in the church dealing with boys and girls. . . . It was natural, on this account, that the mission boards should desire to interest the Sunday school in their work, and many attempts were made to break into the Sunday-school organization.

The policies and the methods in missionary education ten years ago arose out of this necessity. Missionary committees were organized in the Sunday school, and special missionary Sundays were introduced into the calendar, at which time missionary programs and special missionary lessons were taught, sometimes by specially prepared teachers. The material used came from the mission boards, but rarely, if ever, had the indorsement of the general Sunday-school leaders, secretaries, and editors. . . .

The effect of this situation upon the pupil and upon his conception of missions was logical. He looked upon an interest in missions as something special or optional or something in addition to his religious thought and life.

Then there arose groups of religious leaders who saw the tragedy of the situation; who saw that a very vital part of religious education was being crowded

out of the regular church-school activities into special and optional procedure. The last few years have witnessed an attempt to build missionary education once more into the very heart of religious education. But the harm has been done, and we to-day have fallen heir to the terminology "missionary education." It were confusion worse confounded to try to create a new terminology or to use other than the terms in common acceptance; the best thing for us to do is to read a worthy meaning into the term "missionary education."

Missionary education sets the life in an "other-regarding" mold.—Missionary education should so control the experiences of a growing child as to give his plastic mind an "other-regarding," altruistic, helpful, social, or "missionary" set. You see at once what folly it is to speak of missionary education as something different from religious education, because this definition means nothing else than to give youngsters the sort of outlook on life which Christ had in fullest measure.

To carry the form of Professor Betts' definition over into the field of missionary education, it should:

(1) *impart fruitful missionary knowledge;*

(2) *develop right missionary attitudes,* such as should characterize the world Christian;

(3) *create skill in social living,* so that every relation of this growing world Christian with his fellow man shall be a helpful and Christian relation.

All the while it is becoming increasingly evident that missionary education is not simply a compartment of religious education—something optional but not essential. All religious education is necessarily "missionary" in so far as it leads to the expression of Christian character in acts of unselfish service. All religious

education is "missionary" in so far as it is dominated by the *motif* of *helpfulness*. It is time that we cease to think of religious education and missionary education as two separate and distinct activities; it is time that we think of the two as one, of the missionary spirit as warp and woof of the true Christian spirit.

To get financial support for mission boards not the primary aim.—The purpose of missionary education is not merely to arouse an intelligent interest in the home and foreign missionary enterprises of our church and, thereby, to certify the future financial backing of those enterprises, important though that may be; the purpose of missionary education is, rather, to train a generation of individuals who are moved by the Christian spirit of helpful service in all relations of life. It is to make efficient Christians, on the principle that every true Christian is a missionary at heart. It is to create Kingdom extenders. It is to mold character in the fashion of world brotherhood. It is to train world Christians for their responsibilities as citizens of the world.

Missionary education the Christianization of all social contacts.—Perhaps the very best brief definition of missionary education is that given by Mr. Diffendorfer: "Missionary education is the Christianization of all our social contacts." To make the sentence short the words had to be long, and so the definition has a "highbrow" sound. But it means simply this: "Missionary education aims to make certain that all relations of man with his brother, whether here or there, direct or indirect, shall be relations of mutual helpfulness and service."

Missionary education of this sort expects to find the expression of the child's missionary spirit—that is,

the desire to be helpful—quite as much in the home, at school, or on the playground as in gifts of money and service to specific missionary causes. It expects, likewise, to find the expression of the adult's missionary spirit quite as much in helpfulness at home, work in the local church, and community service as in the support of the church in the wider world.

If the people who are doing the work of religious education in our churches, church schools, and homes would understand that any real plan of religious education must have all the qualifications that this chapter demands of missionary education, you could stop your work of special missionary education at once. That is, you could stop emphasizing missionary education *as such*. But as long as they do not, you must work without stint until you have implanted the missionary spirit in the very heart of religious education, where, if we may judge from the life of the Christ, it belongs.

The three tests of missionary education.—The test of any program of missionary education is threefold:

1. Does it impart useful knowledge of the outreach of Christianity to those who are without its benefits? Does it provide such a useful knowledge of the needs of the world as to arouse springs of action in meeting those needs? Does it give such a useful knowledge of the members of the human family, their fine qualities, their weaknesses, their problems, as to lead to the attitude of respect and coöperation?

2. Does it develop those attitudes of spirit which we are in the habit of associating with the missionary mind?—the attitudes of friendliness, sympathy, helpfulness and coöperation, generosity, respect for people of other races, loyalty to the Kingdom?

3. Does it create actual skill in meeting social problems? Does it make the girl and the boy more helpful in actual everyday relations with mother, father, friends, and all their

fellows? Does it tie them up very definitely in deeds of service to the local church, to the local community, to national problems, to world needs?

Any missionary education that can pass these three tests is indeed worthy of the name.

Impression and expression.—You can already see, projected through these definitions and descriptions, the two components of all real education—*impression and expression.* In so far as missionary education is merely imparting information and providing instruction it is impression. In so far, however, as it provides an outlet for the impression given in actual deeds, in so far as it allows an opportunity for the display of the attitudes gained, it is expression. Of course, it is impossible in actual experience to divide the field in this arbitrary manner. The only point in breaking it up into impression and expression is to emphasize the great importance of seeing to it that both elements are present—especially the latter. It will not do to have missionary education simply a matter of instruction, or impression.

Use means growth; disuse means decay.—"Every branch in me that beareth not fruit, he taketh it away."[7] Everything that is not put to use withers away. The fish that swim in the deep caves of the sea have no sight. They had no use for eyes, and so, during many generations of total darkness, the mechanism of the eye shriveled. Similarly, the mole that burrows under ground has lost its power to see. The Hindu ascetic standing on a tall pillar and holding his right arm extended toward heaven day after day without ever taking it down, thinking by the act to make himself a better man, finds at the end of a twelvemonth that he cannot pull his arm down. The muscles of his arm

[7] John 15. 2.

have atrophied. If any of you have experienced the pain of a broken bone and have allowed some usually active member to be confined in a cast you will be quick to realize, remembering how hard it was to resume control of your muscles, the truth of this statement—that use means life, but disuse means death. As water that is confined in a pool without outlet becomes stagnant, while running water purifies itself over and over again, so the life that receives impressions without giving expression thereto becomes a dead thing.

The peril of failing to provide for expression in religion.—Have you not seen it in actual life? Some high-school girl or boy, drawn by a magnetic appeal, volunteers the whole life for Christian service. That was on the mountaintop of spiritual experience; but, back in the valley once more, no opportunity was given for the expression of that wonderful experience. Slowly but surely it dies. Try the second time to take that youth to the mountaintop and you will find how callous the spirit has become. We cannot overemphasize the necessity of providing expression, *things to do,* as a part of our program of missionary education.

Habits and attitudes vital.—Missionary education usually resolves itself into the training of certain attitudes of mind which mark the world Christian. We have already spoken of those attitudes in the previous chapter. Before this chapter ends, two things ought to be said concerning the training of these attitudes:

1. These attitudes of spirit, if they are to be powerful in all the situations of life, if they are to extend through all the reaches of the personality, must rest down on *primary habits.* This is the only way to make sure that these attitudes shall be fundamental; because only these primary habits are learned in the plastic

years. Tendencies and attitudes that are fixed early in life become basic and endure throughout life; attitudes that come later have fewer relationships and cannot be counted upon to work in such a pervasive way through the whole life. The reason is, of course, that they rest on secondary habits. This should point out with distinctness the need for capturing the young life for a world outlook.

2. Habits and attitudes do not come of their own accord; they are gradually acquired. Back of every habit lies a long chain of acts out of which the habit grew. If the acts occur, the habit must come as surely as harvest follows springtime. Therefore, the great thing in the religious instruction of the young is to make certain that our teaching carries over as quickly as possible into action, into deeds. Here, again, we are only saying what we stressed at great length above, —that *there can be no impression without expression.*

Discussion Topics

What are the fundamentals we must bear in mind in the study of the principles of missionary education?

Why is the child more important than the material?

Can the "set" of a child's mind be determined to any great extent by his educators? What interferes with their work?

Do you think missionary education is necessary? Why?

Have you known of any instances of successful missionary education? Why was it successful in those cases? Did it follow the principles laid down in this chapter?

Do you think that the failure of missionary education in cases where it has failed can be traced to a neglect of these principles?

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CHAPTER IV

THE CHURCH SCHOOL TRAINING WORLD CHRISTIANS

The purpose of the first Sunday schools.—The first Sunday schools, founded by Robert Raikes, John Wesley, and their co-workers, were primarily educational in aim. "What shall we do for these poor, neglected children?" asked Robert Raikes of Sophia Cooke upon seeing a large number of ragged children in the street. *"Let us teach them and take them to church,"* she answered. Her suggestions led to Raikes's famous experiment in England, first made public in 1783.[1]

For fifty years[2] this educational purpose was uppermost. Then Sunday schools became more evangelistic in aim and in work. In our own country, until the last half of the nineteenth century, the emphasis, so far as instruction was concerned, was about equal upon Bible and catechism.[3] And many persons thought it of no particular importance whether or not the pupils gained any adequate information about the Bible, since, as they declared, the work of the church was wholly evangelistic, and not one bit educational. Then two things began to be evident: First, where one lesson was provided for pupils of all ages, even those who studied faithfully passed through it all without getting any definite knowledge about the Bible as a whole or

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[1] *History of the Sunday-School Movement in the Methodist Episcopal Church*, by Addie Grace Wardle. See also *The Evolution of the Sunday School*, by H. F. Cope.

[2] *The Graded Sunday School in Principle and Practice*, by H. H. Meyer, page 7.

[3] Josephine L. Baldwin in the *General Manual: Introduction and Use of the Graded Lessons.*

any easy acquaintance with it. Secondly, out of every hundred pupils, sixty drifted away from the church. Slowly came an awakening. Discerning folk began to see that God's laws of life must be respected in dealing with any life. The old saw used to ask, "When is a school not a school?" and the answer, all too truly, was "When it is a Sunday school." But a new kind of Sunday school sprang to meet the need. Some call it the church school.

The aim of the modern church school.[4]—Let us ask a representative group of church-school workers what the modern church school is for.

Here is a teacher who answers, "To teach the Bible." Another says, "To teach the children what they need to know about God and Jesus."

A pastor says, "The purpose of the Sunday school is to increase the membership of the church."

An alert superintendent, who has caught a vision of the real aim, holds that "to function properly the church school *should exert a definite Christianizing influence upon the social, recreational, civic, and religious life of the community.*"[5]

An eminent specialist in religious education says that the business of the church school is to train Christian lives so that they may function for the enlargement of the Kingdom and act as leaders in the church.

So we have a list of aims all the way from "teach the Bible" to "train efficient Christians."

Religious education cannot stop with mere teaching.—The *teaching* of the Sunday school must aim directly at the acquisition of knowledge of the Bible on the part of the pupil. But none the less consciously must it aim at the at-

[4] See *The Organization and Administration of the Sunday School*, by Cuninggim-North, Chapter II.

[5] *Methods of Church-School Administration*, by Howard J. Gee, page 19.

tainment of that moral and religious result which belongs to the school because it is a part of the work of the Christian Church. . . . The *teaching* of the Sunday school must seek as its ultimate aim *the conversion of the pupil and his development in Christian character.*[6]

It must carry over into life.—The threefold requirement of religious education stated in Chapter III demands that teaching shall carry over into actual living. To possess useful religious knowledge and right religious attitudes is impossible unless they are bodied forth in deeds. That is why, when the aim of the church school is said to be "the development of a sound and symmetrical Christian character,"[7] so much emphasis is laid upon *the expression of that character in actual living.* That is why the church school must train individuals to be efficient Christians. And training does not consist alone in learning rules from books; it demands use of the rules learned—playing the game.

The aim of the church school and the aim of missionary education.—Now see where all of this has led our thinking. A little while ago, in Chapter III, we were saying that the aim of missionary education is the development of a well-rounded Christian character and the expression of that character in unselfish service; and here we have just said that the purpose of the church school is to develop intelligent and efficient Christian lives consecrated to the extension of God's kingdom on earth. Are not the two aims the same?

Surely, the aim of missionary education is one with the aim of all religious education. Wherein, then, do the two differ at all? Why keep talking of missionary education if it is identical with religious education as

[6] *Principles and Ideals for the Sunday School,* by Burton and Mathews, page 5.
[7] *The Organization and Administration of the Sunday School,* by Cuninggim-North, page 16.

a whole? Well, the main reason is that missionary education was left out of plans of religious education to such an extent that it had to be dragged in later as a sort of afterthought—something special and optional. Sunday schools were known for a long time before the church's modern missionary enterprise was undertaken. It is not remarkable, therefore, that church schools worked out plans of procedure which omitted definite missionary education. We decided in the previous chapter, when talking of this unfortunate omission, that it would be necessary to stress missionary education very heavily in a determined effort to put it right at the heart of religious education, where it belongs. The aims of both are identical, but their fields differ, as do also the means used in realizing their common purpose. Religious education is the broader field and includes every activity that develops the Christian kind of character. Missionary education is a smaller specialized field, a part of religious education without which true Christian character cannot be trained; but it includes more specifically those activities which develop Kingdom-extending habits and attitudes.

Missions and missionary education.—

The essence of Christianity is the sharing of one's best with others. . . . The Christian religion contains within itself . . . the forces which continually tend to break bounds and overflow into new territory. Christianity must express itself, or it is not Christianity. So long as there are persons who are not having a fair chance at Christian opportunities and blessings, the highest form of Christianity's expression will be the sharing of the Christian life in all its fullness with others.

All this outreach of the church to new communities and to unreached groups and individuals in older communities may

be termed missionary as contrasted with those activities carried on in well-established churches, which look primarily toward the care, culture, and training of church members, of children born into the church, and of others closely associated with an organized Christian society.[8]

This is a broad definition of missions. Missions are not simply evangelism, nor education, nor physical relief, nor social and industrial betterment; missions are an inclusive propaganda. Missions are all of that outreach of the Christian religion which provides the extension of Christianity *or its benefits* to those who either are without Christian opportunities or for one reason or another are limited in the enjoyment of them.

Missionary education, then, equips girls and boys, and older people too, for this task of projecting Christianity into the world. So it becomes a specialized field within the larger field of religious education.

Missionary education without previous and concurrent religious education gets nowhere. On the other hand, religious education is sadly incomplete if it leaves a gap where missionary education ought to be. Missionary education is an integral part of all religious education.

If the development of Christian character is the aim of the church school, missionary education must therefore form a thoroughly active part of its plan.

The church school needs missions more than missions need the church school.—When the Methodist Centenary was being planned, many there were who saw in the church school a most profitable source of money. They approached the denominational leaders in the field of religious education with the suggestion that the church

[8] *The Sunday School Teacher and the Program of Jesus*, Trull and Stowell, pages 13–14, published by the Presbyterian Board of Publication and Sabbath School Work, Philadelphia, Pa.

schools be asked to give $10,000,000 for missions in the five years of the campaign. After long deliberation their suggestion was accepted. But when it was accepted it was not simply on the grounds of financial support; the argument that won the day was that the Sunday schools needed the Centenary much more than the Centenary needed the Sunday schools.

It is easy to see why missions need the church schools, for from the church schools come the money, the volunteers for service, the intercessors. Some fail to see that, even more importantly, the church schools need missions.

> The Sunday school would be as handicapped without opportunity for missionary expression as a chemistry teacher without a laboratory or a farmer without a farm. What the laboratory is to the teacher and the farm to the farmer, the missionary enterprise is to the Sunday school. It is in the missionary expression more completely than anywhere else that the pupil learns Christianity by living it.[9]

The Bible and missions.[10]—The church school is in a very real sense a Bible school; yet many church-school teachers never mention missions. They consider that missionary education is a matter for the missionary superintendent in presenting a monthly missionary program; that their task as teachers in the church school is simply to teach the Bible.

It is very hard, however, to understand how anyone can teach the Bible in its real meaning without occasionally teaching a missionary lesson. Even in the Old Testament, particularly in the poetry and prophecy,

[9] *The Sunday School Teacher and the Program of Jesus*, Trull and Stowell, pages 19–20, published by the Presbyterian Board of Publication and Sabbath School Work, Philadelphia, Pa.

[10] For a brief discussion of this subject see *The Sunday School Teacher and the Program of Jesus*, Trull and Stowell, Chapter II. For a fuller discussion see *The Bible and Missions*, by Helen Barrett Montgomery (Central Committee on the United Study of Foreign Missions, 1920).

there are clear indications that God intended the Jew to be a medium of blessing *to all nations.* The Jews' unwillingness to fulfill the obligations of their own religion is severely rebuked in the book of Jonah.

It is in the New Testament, however, that we find the *Magna Charta* of missions.

> There is reason to believe that every one of the twenty-seven books in the New Testament was written by a missionary. Probably more than half of them were written by missionaries while engaged in missionary service. Thirteen of these books are ascribed to Paul. They grew out of his life as a missionary. They were occasioned by situations on the mission field. Most of them were addressed to mission churches or to individuals engaged in mission work. The book of the Acts is devoted largely to an account of Paul's life and work. Thus, fourteen of the twenty-seven books present chiefly the work and ideals of one missionary. The general epistles and Revelation were written to meet certain situations in mission churches. It is hardly necessary to analyze the authorship of the New Testament further in order to suggest that it is peculiarly a product of a missionary environment.[11]

Jesus's conception of the kingdom of God, together with his teaching of the fatherhood of God and the brotherhood of men, gave Christianity a world-wide reach. But his ideas were not accepted by the Jews without protest. Even those who became Christians found it hard to break out of the conservatism of their Jewish faith. It was not until the council held in Jerusalem[12] that the missionary program of the Christian church was settled once and for all. It was there determined, after Peter had made his speech, that Christianity was a religion for all men; and since that

[11] *The Sunday School Teacher and the Program of Jesus*, Trull and Stowell, page 34, published by the Presbyterian Board of Publication and Sabbath School Work, Philadelphia, Pa.

[12] Acts 15.

time missions have been accepted as a vital part of the church's work.

Missionary education cross-sections all church-school activities.—When you think of missionary education in the broad way defined in preceding pages you readily see that it ought to pervade all activities of the church school.

It pervades the teaching of the Bible whenever the missionary significance of the Book is shown; whenever the ideas of the Kingdom, of God's fatherhood, and of men's brotherhood are taught; whenever facts concerning the projection of Christianity among men are told; whenever a life is pointed toward the Christian attitude of helpfulness.

It pervades the worship service whenever intelligent intercessory prayer is made; whenever militant, sacrifice-inspiring songs are sung; whenever news from the front or facts about the problems of Kingdom extension are made known.

It pervades all activities of the school that are motivated by kindliness, helpfulness, and the Christian spirit of unselfish service. It pervades every church-school function that aims to train world Christians.

Missionary education must invade the home.—The home is responsible for more of the child's time than are all the other educational agencies combined. The church has the child only 75 hours in the year; the public school has him 750 hours; but the home is responsible for 5,000 of the waking hours. *Missionary education, like all religious education, must enter the home.*

The urgency of capturing the home for missionary education is the more clearly realized when you remember that to be effective throughout life habits or atti-

tudes of mind must be implanted in the early years, must rest down upon primary rather than upon secondary habits.[13] Succeeding chapters will contain frequent suggestions for developing the spirit of world brotherhood through the home life of girls and boys.

The four phases of missionary education.—Specialized missionary education, if it is to meet the requirements laid down in Chapter III, must include at least the following four phases:

1. *It must impart missionary knowledge.* This is fundamental. Unless our Sunday-school members *know* about the church's world task they cannot be expected to pray for it intelligently or to *work* for it vigorously or to *give* for it generously. Chapter VI discusses how missionary information can best be given to Sunday-school members.

2. *It must teach how to pray.* A definite effort must be made to train our boys and girls in regular habits of prayer for particular fields, for individual missionaries, and for the success of Kingdom-extension plans at home and afar. Chapter VII considers how best to train intercessors in the church school.

3. *It must train in service.* We must bring church-school pupils into vital forms of service for others, thereby training them for larger participation as they advance in years. Our boys and girls must be trained for future service by present serving. Chapter VIII is devoted to the principles and methods of service in the church school.

4. *It must train intelligent money-giving.* There must be consistent education in the spirit of benevolence, having in view this goal: *every member giving*, every member giving *regularly*, every member giving *toward a definite goal*, every member giving *prayerfully as an act of worship.* Chapter IX takes up the question of educating that spirit of benevolence which will not only enrich the character of the giver but also greatly extend God's kingdom among men.

Character development.—Christian missions provide a

[13] See Chapter III, page 84.

vast opportunity for the development of "sterner virtues." War has no monopoly in this field. The church's missionary enterprise may well furnish a moral equivalent for war. It is a task that demands courage, endurance, indomitable heroism. Missionary education can make of the church school a veritable training camp for world Christians—for militant crusaders who will not rest until the Christ is enthroned in the hearts of all men everywhere.

Discussion Topics

What is your idea of the purpose of a Sunday school?

Why does missionary education need a special place in the church school? How large a place do you think it should have?

How can you get missionary education into the homes of your pupils?

Do the four phases of missionary education as stated include enough to cover its aims? Do they include too much?

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CHAPTER V

EFFICIENT MISSIONARY ORGANIZATION IN THE CHURCH SCHOOL

Everybody's Business Is Nobody's Business

While missionary education has come formally to be recognized as an essential part of all religious education, it has not found an adequate place in our church-school curriculum. In all too many schools it has no place whatever. In such circumstances missionary education, if it is to be effective, must be directed by persons who possess the qualifications and special training for this responsibility. The regular officers of the church school are too busy to give the time required either for making or directing plans of missionary education. It is imperative, therefore, for every school to develop missionary specialists—workers who shall be held responsible for a well-balanced scheme of missionary education.

Nothing but efficient organization will insure effective missionary education. In a day when the church seems to be badly over-organized it may appear unwise to suggest a new organization, but that is exactly what I am not doing. I am suggesting not that a new organization be set up, but, rather, that the now-existing organization be made efficient. *There must be responsible missionary leadership in every church school.* If to-morrow's church is to have a dominantly missionary temper, it must receive that temper to-day in the church school.

Three Essentials of Organization

The three basic requirements of a workable missionary organization in the church school are *simplicity, democracy, and efficiency.*

Simplicity.—We already have too many *organizations.* One of the great denominations has as many as thirteen separate organizations dealing with the problem of missionary education. Whatever is done in the way of missionary organization in the church school must first of all be *simple.* Any missionary committee that may be appointed should be kept as simple as is consistent with democracy and efficiency.

Democracy.—Any efficient missionary organization must be democratic. A missionary committee that is not truly representative of the entire church-school membership will not have the confidence of all workers.

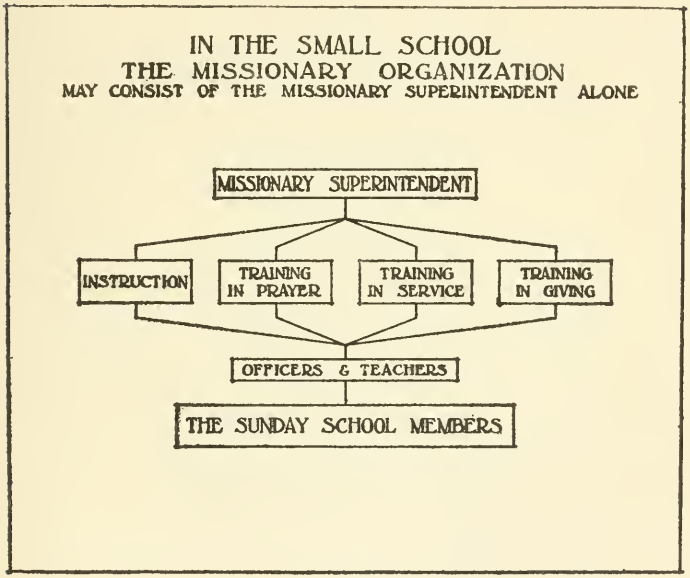
Efficiency.—Efficiency is the final test of the value of an organization. By its fruits ye shall know it. The questions to ask are: Does it work? Can it be made to work better?

The missionary organization, then, should be as *simple* as it can be without making it unrepresentative or inefficient; it must be truly *representative* of all the interests of the church school; and it must show *results.*

The Missionary Committee

How is it made up?—The irreducible minimum in the way of a missionary committee is a missionary superintendent (or director of missions). This much of a committee is required of every church school that attempts to do effective missionary education, whatever its size may be. Then, this much having been done, the next thing is to bring into play the three fundamentals

of a workable missionary organization already referred to above. While the committee should be as small and as simple as possible, it should be made thoroughly representative and efficient. There should be enough persons on the missionary committee to insure success to its plans of missionary education throughout the entire school.

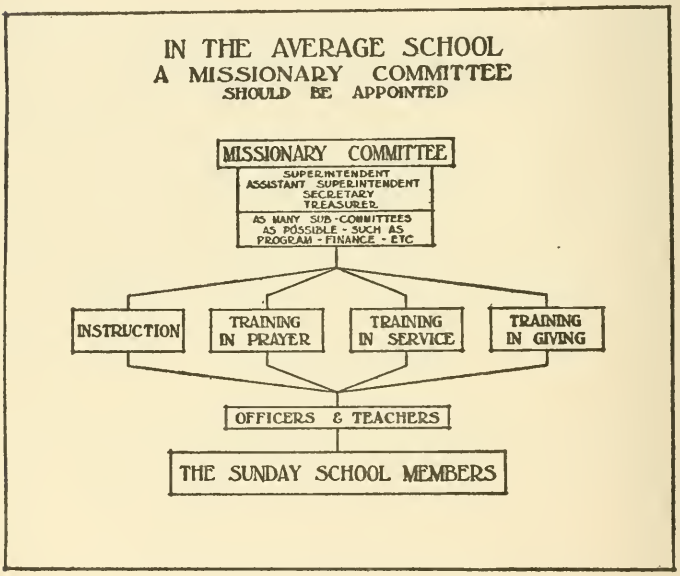


In the very small school the missionary organization may consist of the missionary superintendent (or director of missions) alone. (See Chart No. 1, page 113.)

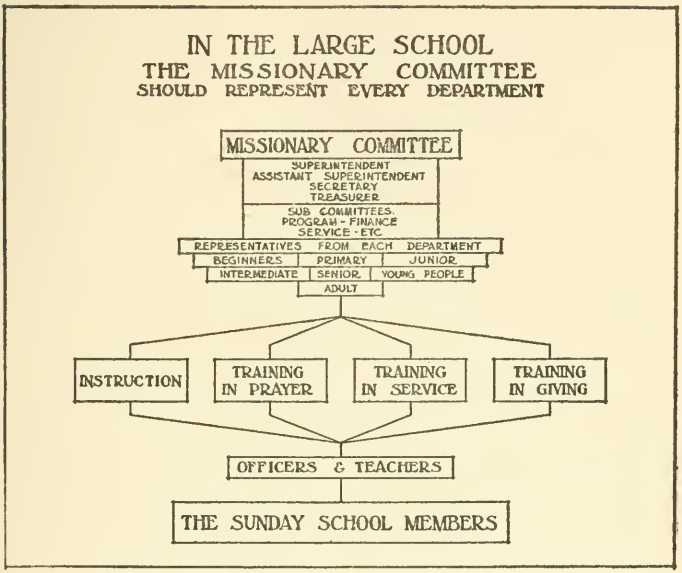
In the average school the missionary superintendent (or director of missions) should have the aid at least of an assistant superintendent, a secretary, and a treas-

urer. Without enlarging this main committee several representative subcommittees should have charge of special activities. (See Chart No. 2, page 114.)

In the large school the missionary superintendent (or director of missions) needs the aid not only of an assistant superintendent, a secretary, and a treasurer, but also of a sufficient number of representative sub-



committees to develop missionary plans for every department of the school. The number and character of these subcommittees will be determined by the missionary-education policy of the main committee. It may be found advisable to assign each definite point to a different subcommittee. (See Chart No. 3, page 115.)



Duties.—If you will study the three organization charts (pages 113-15) you will see that the missionary committee, whether it consists of the missionary superintendent alone or of a thoroughly representative group, is charged with responsibility for the four phases of missionary education discovered in Chapter IV: (1) *instruction,* (2) *training in prayer,* (3) *training in service,* and (4) *training in giving.* It is the business of the missionary committee to see that useful missionary knowledge is imparted to the pupils; that right missionary attitudes are developed; and that the pupils are trained to meet the social problems of life in the Christian way.

A warning.—It should be remembered in this connection that the function of the missionary committee in

the well-organized school is only administrative and advisory. In no case should a missionary superintendent be expected to go into each department once a month and present a missionary program; instead the missionary committee is assumed to have worked out a comprehensive plan of missionary education for the entire school. The plan has allowed for the initiative of the departmental superintendents. It has taken for granted that the same kind of missionary education will not do for juniors as for seniors. And a part of this plan is to make the Junior Department, for example, responsible for the presentation of its own missionary programs and for the development of other missionary activities within itself. In other words, the missionary superintendent heads a committee that correlates and oversees the missionary education of the entire church school. *Each department is responsible for the missionary education of its members under the general guidance of the missionary committee.*

Subcommittees.—The needs of your own church school and the adopted policy of missionary education must determine the number and the character of subcommittees to be appointed. The four phases of missionary education in the church school naturally suggest a minimum of four subcommittees.

The first of these is the *committee on missionary instruction.* This committee has charge of the programs, demonstrations, suggestions for teachers, and all other activities and materials (see Chapter VI) which aim to give useful missionary knowledge to the pupil.

The second is a *committee on the development of the prayer life* and as such is responsible for developing intelligent intercessory prayer throughout the school. (See Chapter VII.)

The third is the *committee on service.* Its task is to develop a graded program of service activities for the entire school and to supervise these activities when once they are begun. (See Chapter VIII.)

The fourth is a *committee on benevolence,* or finance. Ordinarily the missionary treasurer or financial secretary is chairman of this subcommittee. Its duty is to develop right habits of money-giving on the part of the pupils. (See Chapter IX.)

Some schools have special committees on mission-study classes; on library; on missionary dramatics; etc. In some large schools, where each department has a separate worship service, a subcommittee is often appointed for each department. It is not necessary that all the members of the subcommittee shall be members of the supervisory missionary committee; subcommittee members may be chosen at large from the membership of the school without increasing the size of the main committee.

Training of committee members.—Each church-school missionary leader should use every possible opportunity to become familiar with the best methods of missionary education. Service on the church-school missionary committee is hard work, but it is worth while. Careful preparation, devotion, and consecration are necessary. Each member should seek a vision of the vast possibilities of his work; for these go far beyond the securing of a large collection. The material they are dealing with is flesh and blood, not money. Ideals, convictions, well-rounded Christian character, are at stake. Either efficient or inefficient Christians are in the making.

The following means of training for this highly important task are among the most valuable:

1. Enroll in a correspondence training course with your denominational Sunday-school board. These boards are providing special courses for church-school missionary leaders.

2. Start a leadership-training course for the missionary workers in your own school. Your denominational board will advise you as to how this may be done.

3. Attend the summer conferences of the Missionary Education Movement.

4. Attend the missionary institutes and general schools of methods held by your Sunday-school board, by the International Sunday School Association, or by any other agency that is doing effective work in the fields of religious education.

5. Read. Write to your denominational Sunday-school board for the latest information and the best helps on missionary education. Read and study all you can.

The relation of the missionary organization to the whole church school.—I have tried, in these suggestions on organization, to bear in mind the widely divergent plans of general organization in vogue among the church schools. Nothing that has been said in this chapter can be construed as rigid. The plans suggested are flexible. No scheme of missionary organization can be drawn to fit the needs of all schools. I have tried here to outline rather the general principles of organization and to set down the major responsibilities of any adequate missionary committee. If yours is a highly developed school, with an educational division and a service division, you will necessarily have a specialized committee for the promotion of missionary education. Some schools call it the "missions group."[1] Or if your school is large and so completely departmentalized that each department has its own mission-

[1] *Methods of Church-School Administration*, by Howard J. Gee, Chapter V.

ary and service committee, these departmental committees should be made subcommittees of the general committee on missionary education.

The church-school missionary committee must work in entire harmony with the general policy of the school. The enlistment of the sympathy and coöperation of the general superintendent and of the teachers should be among the first aims of the missionary committee. Little can be accomplished without their aid. Above all, the general superintendent must be persuaded to assume a favorable attitude toward missionary education. If you will look again at the three organization charts (pages 113-15), you will see that the missionary committee does not carry its instruction, training in prayer, training in service, and training in giving directly to the Sunday-school membership. *It must work through the regular officers and teachers.* This cannot be stressed too strongly.

No one person, not even the missionary superintendent (or director of missions), should be the only one to appear before the school in behalf of missions. We must indeed have missionary specialists in our church schools; but we must at the same time guard against creating the notion that missions is a side issue rather than a regular phase of our church-school activities. Missionary education can be made regular only when teachers and officers are all working heartily with the missionary committee.

The ultimate ideal in missionary education for the church school is so to diffuse the missionary spirit through the entire school that teachers will come to teach the regular lessons from a missionary standpoint, and missionary education will become identified with religious education.

The Church Council of Missionary Education

Many alert churches are unifying diverse activities and coördinating all groups of activities under competent leadership. No church-school missionary committee can go far in developing a well-rounded plan of missionary education before it finds the field badly chopped up by competitive organizations, all attempting to do bits of the same work. Where the church itself is unifying and correlating these activities, it will be easy to bring together on a coöperative basis the various agencies that are at work in the field of missionary education. Where there is no disposition to such correlation, the church-school missionary committee may find it more difficult but nevertheless highly worth while to initiate, in conference with representatives from other societies, some plan that will help all of them to labor harmoniously together. I have already referred to one denomination's having thirteen separate agencies dealing with missionary education. The church school is just one of these thirteen. Many wide-awake leaders of missionary education in church schools are coming to see that the efficiency of their work is limited by this unfortunate competition and they are starting councils of missionary education. Each of the societies interested in the work of missionary education chooses representatives for the council. These meet together and map out coöperative plans. It is not necessary to enter a discussion of ways and means in this chapter but only to make the suggestion. If a unified board of strategy under Marshal Foch was good for the Allies, why not a similar unified plan for the many agencies whose aim is the training of world Christians?

Missionary Organization Dependent on the General Organization of the School

This chapter should not close without saying very clearly that the missionary organization of any church school cannot move faster than its general organization. If a school that should be graded is not graded; if suitable graded lessons are not being used; if there is a general laxity about organization; if poor educational policies are pursued, missionary education will suffer along with the other activities of the school. Therefore, every worker who has at heart the high interests of Kingdom extension will desire his church school to be organized and directed in the most approved fashion. If missionary education is to avail greatly, it must be graded. But it alone cannot be graded; only when the entire school is graded and conducted on the principles of modern church-school organization can missionary education assume the high plane of effectiveness that will result naturally and inevitably in the creation of world Christians.

Week-Day Religious Education

Because an hour or an hour and a half spent in the church school each week is too short adequately to train Christian habits of life, week-day religious education has recently come to the fore. Many communities have councils of religious education, made up of representatives from all the denominations and from the community at large. Where such a community enterprise exists, or where any single denomination is at work on the problem, the church-school missionary organization should be at great pains to relate itself most intimately to the wider movement.

Discussion Topics

Is an organization for missionary education necessary? Why?

How can you use existing organizations for the purposes of missionary education? Is this method—that is, unity of organization—most consistent with the problem of keeping the organization simple, democratic, and efficient?

What results should we rightfully expect from missionary education? What should it accomplish?

What do you think of the plan of a council of missionary education? Could it be organized in your church?

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The Sunday-School Teacher and the Program of Jesus, Trull and Stowell, Chapter VI. 160 pages.

The Missionary Staircase

Some schools want to *jump* to the top step – without taking those that lie before:-

and wonder why it is so difficult!

CHAPTER VI

IMPARTING MISSIONARY KNOWLEDGE

This is the first step.—The missionary staircase opposite this page shows the cartoonist's conception of the importance of instruction. He is sure that without information there can be no interest; and that without interest there can be no real intelligence. But he is equally sure that information begets interest, and that, given information and interest, the steps from intelligence on up to world brotherhood are easy and natural.

I will take none of your time in arguing the necessity of missionary instruction. This I have named as the first phase of a complete plan of missionary education. If our girls and boys do not understand the needs of their brothers and sisters in the human family, any prayer they may send up to their common heavenly Father will be aimless and indefinite. Prayer that grips and moves can be made only by people who *know*.

By the same sign, if our church-school members have little or no knowledge of the real needs they propose to relieve, such service may not only be unwise but sometimes positively harmful. Social service that is worth while depends on an exact knowledge of the conditions to be bettered.

In the same way, if girls and boys exercise no intelligence about the investment of their money gifts for the extension of the Kingdom, the value of their gifts is minified tenfold. True benevolence must be intelligent.

The goal of missionary education is often said to include instruction that is regular and adequate, prayer that is intelligent and habitual, service that is unselfish and wise, and giving that is systematic and generous. This goal may be thought of as a pyramid having regular and adequate instruction for its base; and upon this solid foundation are built intelligent prayer, wise service, and generous giving. Otherwise it is as a house built upon the sands.

Back to first principles.—This is the first opportunity we have had to apply the principles stated in Chapter II. We must take great care that everything we plan in the promotion of missionary education shall conform to those basic principles. The first of those principles, you will remember, is that God not only works according to his laws but has even made it possible for us to learn about them as they govern both the natural world and the realm of personality. Our second fundamental principle is that the capacity for religious development is inborn in the child. The third —and the one we shall have occasion to apply most frequently—is that child nature determines child nurture; that the physical, mental, social, and spiritual make-up of the child definitely fixes the kind of religious education that must be given.

As you think through any scheme for the missionary education of youth you will naturally begin with this third principle and work to the first. You will say: "First I must learn all I can about the nature of this child—about his growing body and the effect its growth produces on his mind and spirit, about his developing mind, and about his budding soul—all, in fact, that I can discover about his unfolding life. I know that I can do this, because in this child's nature are hidden

all the capacities that will be called into play as his spirit develops religiously. I know that I can do this, too, because this world, which God has made, is ordered according to law, because the laws of human personality are God's laws, and because he has made it possible for me—nay, because he *expects* me, as a teacher—to pry into these laws and understands all I can about them. When once I have a firm grasp of the many facts that give clues to the nature of this child, then, and not until then, am I in a position to say with any certainty what kind of religious education he shall receive."

It is the child in the midst that determines the plan of missionary instruction. Because children grow and change from year to year, missionary education must necessarily be graded to fit their growth and change. In this chapter, however, I make no attempt to grade the suggestions as to either plans or materials. The last three chapters of the book contain a brief account of the most successful means of missionary education for children, for girls and boys, and for older people. It is my purpose in this chapter only to set down a representative list of methods of imparting missionary information. It is no part of my purpose either in this chapter or in any of the succeeding chapters to collect all the plans that have been used and all these suggestions that have been made. Such a book as this should run more to principles than to methods. Principles are of general application: they work everywhere and all the time; but one method will succeed in one school and fail utterly in another. So far as methods and materials are concerned, the local leaders of missionary education ought to be expected to exercise a large amount of originality. They should count it a matter of course

to adapt both methods and materials that come to their attention to suit the local situation. More than that, they should not wait upon suggestions but move forward boldly, carrying out this and that experiment in the light of the major principles previously accepted and thereby adding to the all too meager body of knowledge concerning missionary education.

A very crude way of saying it is: "You are the doctor. It is your business to diagnose the case and to prescribe the remedy."

Ways of Imparting Missionary Knowledge

Mr. Trull[1] calls attention to four general methods of instruction:

1. You can *interpret* Bible passages that are clearly missionary in content.
2. You can use missionary incidents and stories to *illustrate* Scripture passages.
3. You can plan missionary education material that will be *supplemental* to the regular church-school lesson but not displacing it.
4. You can *substitute* missionary instruction for the regular church-school lesson.

Of these four methods the last should be used only in young people's or adult classes. For use in the church-school session the *interpretative, illustrative,* and *supplemental* methods are the best. But Mr. Trull confines his classification to such missionary instruction alone as should be given in the church-school session; in this chapter we ought to consider not alone those methods which are available for the worship service and lesson period at the Sunday-morning hour but, as well, that much wider and even more important field of activities which can be waged throughout the week.

[1] *Missionary Methods for Sunday-School Workers*, Chapter V.

First let us list several means of missionary instruction which are at your disposal; and then let us group these activities so as to show what can be used on Sunday morning both in the worship service and in the lesson period and what can be used during the week.

1. **Stories.**—A leader in religious education told the story of "Bunga," by Anita Ferris, to a group of young girls. One of these girls wrote, a few weeks later, to the story-teller. She said in her letter: "I have said over and over and over to myself: 'If this will send a teacher, then I give it with my heart,' but money seems so little. I have had it all my life and I can give and not feel it as Bunga did, but I have begun to earn some of my own that will help to send a teacher now, and some day I am going to say to you, after all my school work is done and I am ready, 'If my life can help any, then I give it with my heart.' I have told mother and she says, 'I should hate to lose you, but I should be glad to know you were where God needed you.'" Such is the power of the story.

Stories may be told to children. Stories may be read to children. Again, stories may be read by the children themselves. Of these three the first and the last are the most important. You would rather listen to a story well told than to a story well read, no matter how charming the reading. It is the same with children. Except in a very few cases, children are always twice as anxious to hear the told story as they are to hear the read one. Even the memorized "piece" fails to interest as much as the story that is told. The story-teller is free. He can watch the listeners, follow their every mood, and let the story burst forth in words of its own choosing. The reader is bound—bound by the book in hand and by the necessity of using the exact

phraseology of the author. Personality can charm the listeners much more easily through the story that is told than through the story that is read. If you have to choose between telling and reading stories to children, certainly you will have no hesitation as to which is better. Getting children to read stories for themselves is another matter. This is one of the least tried but most useful means of missionary education for children who are old enough to read.

The aim of a story.—The author of *The Use of the Story in Religious Education* lists several things that the story may be expected to do for the hearer:[2]

1. To arouse the emotional or soul life and cause it to hunger for better things;
2. To correct unfortunate habits by showing through the story what the consequence of the habit might be;
3. To help in the making of decisions by remembering what the result of a choice was in the life of the hero;
4. To develop a sense of humor;
5. To develop the imagination and lead it into proper channels of thought;
6. To cultivate a taste for literature, art, and music;
7. To create a desire to pass on the stories they have learned to love;
8. To relax mental tension;
9. To better the thought and expression in language;
10. To give a true knowledge of life;
11. To promote a broad sympathy between pupil and teacher; a child is always a friend to a story-teller;
12. To create a desire to know of the world and its people: hence, a desire to travel;
13. *To create a desire to serve.*

Choosing and telling stories.—The third general principle we developed in Chapter III—namely, that the

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[2] *The Use of the Story in Religious Education*, by Margaret W. Eggleston, pages 18–19.

nature of the child determines his religious nurture—should be brought into play in the selection of story material. Children at different ages demand different kinds of stories. You must fit the story to the developing mind of the child, to his interest, to his world of experiences. In general, three things are required of a story for children. The first is action—something happening all the time. The second is an appeal to the imagination made up of very simple elements that are familiar to the child or else very like familiar ones. The third is a certain amount of repetition.[3] Every story must have a beginning, or introduction; a succession of events, which may be called the body of the story; the climax, or moral issue of the story; and a conclusion. With reference to these it is absolutely necessary to keep a close logical sequence, a single point of view, simple language, and the point at the end.[4] "To sum it all up, then, let us say of the method likely to bring success in telling stories that it includes sympathy, grasp, spontaneity; one must appreciate the story and know it; and then, using the realizing imagination as a constant vivifying force and dominated by the mood of the story, one must tell it with all one's might—simply, vitally, joyously."[5]

The story-teller's art is a difficult one. It is an art, however, which must be mastered for the purposes of any kind of education. The teacher of missions will find it invaluable to study with great care the books already referred to[6] and any other good books on the subject of story-telling in religious education.[7]

[3] *How to Tell Stories to Children*, by Sara Cone Bryant, page 47.
[4] *Ibid.*, page 82. [5] *Ibid.*, page 109.
[6] *The Use of the Story in Religious Education*, by Margaret W. Eggleston; and *How to Tell Stories to Children*, by Sara Cone Bryant.
[7] *For the Story-Teller*, by Carolyn Sherwin Bailey; *Educating by Story-Telling*, by Katherine Dunlap Cather; *Story-Telling, Questioning, and Studying*, by Herman Harrell Horne; *Stories and Story-Telling*, by Edward Porter St. John.

A suggested list of stories for use in teaching missions will be found in the Appendix.

2. Songs a neglected field.—Very few church schools have discovered the value of songs in missionary education. What finer kind of missionary education for very little children can be desired than their singing of the *Cradle Songs of Many Nations?* Junior boys and girls delight to sing the songs their Japanese and Chinese and Indian brothers and sisters are singing. Then, too, the great missionary and service hymns of the church need interpretation to boys and girls, that they may be sung with understanding and fervor. Only recently a little girl chanced to attend a missionary program where the classic hymn "From Greenland's Icy Mountains" was illustrated by means of lantern slides. When she returned home she told her mother of the beautiful hymn they had sung and asked her mother to look it up in the hymnal. The mother was really surprised to find that the child had any idea of the meaning of the old missionary hymn. As a matter of fact, it was the first time that the meaning of the hymn had been made clear to the child.

A list of songbooks for use in training world Christians is printed in the Appendix.

3. Pictures and objects.—Teaching that enters both eye-gate and ear-gate is more easily retained in memory than that which comes only by the ear-gate. Furthermore, pictures, objects, posters, and other means of visual instruction afford opportunities for action, for that expression which catches the teaching and builds it into the life.

(a) **Pictures.**[8]—The missionary picture, when properly used, greatly helps the telling of the story. The

[8] See *Pictures in Religious Education*, by Frederica Beard.

picture should have enough action to capture the child's attention. Some excellent teachers use the missionary picture as the basis for the story, holding the picture as the focal point of the pupils' interest during the telling. Others use the picture simply at one point in the story, perhaps to emphasize its climax. Your sense of originality will at once suggest many uses to which pictures can be put. That most necessary foundation for all good missionary education—namely, *a missionary atmosphere*—can be achieved in very great measure by having fine missionary pictures placed in appropriate settings.

(b) **Curios and objects.**[9]—Another way into the eye-gate is through the use of missionary curios and objects. The child who has built an African village is certain to have not only a larger knowledge about his brothers and sisters in Africa but a greater sympathy for their problems and a finer respect for their capacities. Children have object lessons in the day school and should have them also in the church school.

(c) **Lantern slides.**—Stereopticon views, despite the popularity of the "movies," still hold the center of the field so far as instruction is concerned. Beautifully colored slides hold the interest of the "optience"—as someone has called those who look upon lantern slides or motion pictures—and at the same time provide a basis for imparting knowledge in a way that is impossible with the fleeting motion picture. Beautiful lantern-slide sets dealing with missionary problems at home and in foreign fields may be had for a nominal rental fee from many denominational agencies. Several excellent methods have been employed to make lantern-slide instruction effective. Sometimes a forty-five-minute lec-

[9] See *Object Lessons for the Cradle Roll*, by Frances Weld Danielson.

ture is given in the evening service. This may be either on a Sunday evening or on a week-night. But one of the most novel and likewise most useful methods is to present a brief lantern-slide talk as the "special feature" in the service of worship of the church school. After the usual opening a hymn slide is thrown upon the screen, and the service of song begins. Then a responsive Scripture reading is similarly thrown upon the screen, while the school joins in the reading. Next a chosen member of the school, who has studied the manuscript that goes with the lecture and has put the account into his own words, takes charge of the service and tells the story that enters the ear-gate while the pictures are finding their way through the eye-gate. Another recent development in the field of lantern-slide presentation is the illustration of hymns with beautifully colored slides. The little girl already referred to got her first understanding of the old hymn "From Greenland's Icy Mountains" while singing it with the pictures.

It is not well to overdo any kind of missionary education. Some schools get heartily tired even of lantern slides. But if care is used in planning the program and in the mechanical matters that insure perfect projection, if the slides are well chosen, and the talks adequately prepared, this will be found one of the most effective means of missionary education which you can command.

(d) **Posters.**—Another way to convey missionary information is by posters. Necessarily the creation of posters involves expressional activity. This, indeed, may be made very truly a service activity by asking certain pupils to make the posters for the missionary education of the other members of the church. The Pri-

mary and Junior Departments of a church school in Syracuse, New York, developed an elaborate poster campaign. A piece of white cardboard (about 20 by 30 inches in dimensions) was given to each pupil. Each was asked to prepare a missionary poster that would express his idea of the church's world program or of some part of that program. Pictures cut from missionary magazines were placed at their disposal, but they were urged to hunt for their own pictures. Each was free to work out his own idea. The completed posters were a remarkable display of ingenuity and ability. In the Junior Department one hundred and thirty-five cards were given out, and almost a hundred posters were made. There were carefully drawn colored maps, original drawings and reproductions in color, many kinds of striking captions, and attractive pictures. Several posters published by missionary societies had been carefully copied in color. (It is interesting in passing to note that while the younger pupils were busy making posters, the members of the Intermediate Department were at work on missionary essays.) About three weeks were allowed for the preparation of posters. At the end of that period a Friday evening was set apart for the display of the work. One large room was devoted completely to the display of the Junior-Department posters; another to the display of the posters of the Primary Department. Parents and friends were invited, and several hundred persons got some very definite missionary instruction. What the spectators received, however, was very little in comparison with the greatly increased knowledge and widened sympathies of the young creators themselves. It has been found far more effective to have pupils make posters as a result of their own investigation

and of their own interest than to buy ready-made posters from mission boards. Many other plans for using missionary posters will occur to the alert teacher. It is not necessary always to have as large an exhibit as did the Syracuse church school.

(e) **The missionary room and exhibit.**—A missionary room is an essential *atmosphere-creating* part of missionary education. Every church school should have a missionary room. The missionary interest such a room will create will more than repay the effort required to launch the plan, outfit the room, and keep it going. In the missionary room should be placed all the missionary books, maps, charts, and material which the church school can get. Here, too, should hang pictures of great missionaries, without which no school that is attempting to train world Christians can hope to succeed. Arrangements should be made so that the school stereopticon can easily be set up and used in this room.

There are many other ways also of utilizing a missionary room. Different classes may have access to it on successive Sundays, rotating the privilege among themselves. Moreover, the missionary room is a valuable asset for week-day missionary education.

Missionary exhibits, in which are displayed books of missionary stories, of methods, of program materials; curios from the missionary room; and posters and other objects the pupils have made with their own hands as a result of their missionary intelligence and interest, serve in a large way to heighten the missionary enthusiasm not alone of the church school but of the entire church membership.

4. **Dramatics.**[10]—If used aright, missionary dramatics

[10] See *Mission Study Through Educational Dramatics*, by Helen L. Willcox (Interchurch World Movement, 1920).

A MISSIONARY PROGRAM IN AN INTERMEDIATE DEPARTMENT

A class of girls is providing the "special feature," using a bit of dramatization.

can be a most powerful means of broadening sympathy and creating Christian attitudes.

> The pupil in a little play or demonstration must put himself in the other fellow's place, think another's thoughts, act according to another's impulses, and assume another's attitudes. In such a cultivation of the social imagination lies the justification for the use by the church of this method of education now being increasingly recognized in all schools.[11]

There are two entirely unlike ways of producing missionary dramatics. One is to put on some sort of a demonstration, pageant, or missionary exercise for the missionary instruction of the group of spectators. The other is to develop the sympathies of the participants by having them dramatize incidents about which they are thoroughly informed and in which they are deeply interested. In the one case the participants would say, "We are going to give a play." In the other the participants would say: "We are going to study the lives of some Hindu boys and girls. And if we can learn to understand them, we shall try to put ourselves in their places and, later on, show you what their lives are like." The one is aimed at the benefit of the audience; the other purposes to develop the players.

According to the former, the story selected is already arranged in dramatic form. The parts are learned verbatim and practiced under the direction of a leader. There is no initiative on the part of the participants. The finished product is the goal of their efforts. The leader wants to make a good presentation and does not consider the development and training of the children who take part. In striking contrast to this the second method looks upon dramatization as an important

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[11] *Missionary Education in Home and School*, by R. E. Diffendorfer, pages 80–81.

means for education. Dramatization, in the light of this conception, aims to develop in the child interest in and admiration for the lives and characters of noble personages, to train the child in the expression of himself in action, and to elevate the child's individual concept of the right and the true by leading him to express himself in the better and truer manner of the character he represents. Yet the method by which these ends are attained is of such informal nature that the children themselves take the initiative in the matter. Guided whenever necessary by a leader who is more concerned that the beauty and truth of the dramatization get into the lives of the actors than that the final product be a highly finished one, the children themselves construct, develop, and finally produce their own play.[12]

The first two chapters of *The Dramatization of Bible Stories,* by Elizabeth Erwin Miller,[13] describe the educational aim and the method of dramatization.[14] This book should be in the hands of every church-school worker who plans any work in the field of dramatics. Miss Miller (pages 15–16) gives the following outline of steps to be taken in the preparation of any dramatization according to the second (and the only approved) method:

1. Select a story with care; then adapt it for telling.
2. Tell the story, emphasizing the essential parts.
3. Let the children divide the story into pictures or scenes.
4. Have a discussion of what should take place in each scene.

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[12] *The Dramatization of Bible Stories*, by Elizabeth Erwin Miller, page 9.
[13] University of Chicago Press, 1919.
[14] See also, *How to Produce Children's Plays*, by Constance d'Arcy Mackay. See also *The Use of the Story in Religious Education*, by Margaret W. Eggleston, Chapter XIX, "Dramatizing the Story." See also *Talks to Sunday-School Teachers*, by Luther Allan Weigle, Chapter XX, "The Dramatic Method of Teaching."

5. Let volunteers from among the children act out one scene as they think it should be done, using their own words.

6. Develop criticism by the other children with suggestions for improvement.

7. Have a second acting of the scene for improvement.

8. Let each of the other scenes be worked out in the same manner.

9. See that every child has a chance to try out many parts.

10. Play the story through many times. Change it often according to the criticism, until the children recognize the result as a product of their best effort.

11. With the help of the children change the words into biblical form.

12. Let the group assign definite parts to be learned for the final performance.

These suggestions were made primarily concerning the dramatization of Bible stories, but they have a very real meaning for dramatization of all kinds. Those who are responsible for missionary programs, special missionary pageants, and missionary exercises, the main purpose of which seems to be the instruction of the spectators, should come to see that, after all, the spectators are a secondary consideration; that the children themselves—the development of their sympathies and the widening of their experience—are the more important consideration. It will take a great deal more time to develop a missionary program in such a way as to benefit the participants more than the listeners, but it is the best way to train world Christians.

A list of missionary dramatizations appears in the Appendix.

5. **Play.**—Children the world around like to play. In games they have a common bond. While we are listing these activities that will broaden sympathies we should not omit at least a brief reference to games.

Many of the games of foreign children are well adapted to use by our own girls and boys. Writes Mr. Diffendorfer:

> A child who has learned to play a half dozen Chinese games will hardly be afraid of the first Chinese child he sees and will be more likely to become interested in his welfare, both material and spiritual.

They say our American game of baseball has been a definite civilizing influence in Japan, the Philippine Islands, and China. The same has been said concerning many English and American games that have invaded the Orient, creating a very human touch with the West. The tables may be turned about, and fine influences may come to our own girls and boys through the games of other nations. Katharine Stanley Hall, in *Children at Play in Many Lands,* describes fifty-six games of the children of foreign lands and adapts them for the enjoyment of American children.

6. Reading.—When children come to the reading age, wise teachers of missions should not fail to provide suitable storybooks, travel books, and books of biography for the nurture of their growing missionary spirit. Perhaps the best way to carry missionary education into the home is to provide the mother with books of stories she can read or tell to the children when they are young and with books the children themselves can read when they are old enough.

An excellent list of storybooks appears in the Appendix.

7. Study.—My old Greek professor in the university used to tell us about once a week that mankind would rather do any amount of work than to think. This seventh suggestion demands thinking and, therefore,

is not so popular as the others. There is no reason, however, why mission-study classes should be dead, dry as dust, uninteresting. Red-blooded missionary books a-plenty are available, and even a poor teacher cannot keep a compelling book from being interesting. Every church school should lend its influence to the promotion of mission-study classes during the week. Every member of the missionary committee should take a leadership-training course in missionary education. Every church-school teacher ought to receive as much training as possible in missionary education. Classes should be formed for such as these under the best teachers afforded by the community. The adequate training of the church-school leaders for the task of missionary education will make necessary a workers' library,[15] mission-study books, graded textbooks, books on missionary methods, and other similar publications. These should be made available for all the teachers and workers in the school.

I have not attempted to exhaust the materials in the field of missionary education. It has seemed to me much better to set down only those that have been found most highly successful in actual operation.

It may not be amiss, before closing this chapter, to indicate briefly how the foregoing methods of missionary education can be used both in the church-school session and during the week.

Missionary Instruction in the Church School

The worship service.[16]—The worship service in the church school too often degenerates into a mere "opening exercise." When it does there is nothing worship-

[15] See Appendix.
[16] See *Manual for Training in Worship*, by Hugh H. Hartshorne.

ful about it. If we believe that the business of the church school is to train church members for participation in larger tasks as they grow in years, and if we are convinced that church-school pupils should be promoted from the church school, say, at the end of the junior age, into the church service, just as they are graduated from one department in the church school into another, then we must be very much alive to the necessity of training young children in worship. Members of Intermediate, Senior, Young People's, and Adult Departments worship in the church service and, consequently, do not so vitally need training in worship in the church school as do the younger pupils. The children from the Beginners' Department through the Junior Department are not found in great numbers in the church service. Their only training in worship must be in the church school. Therefore, too much cannot be said of the importance of attempting to create the attitude of worship as a regular part of the activities of the school.[17]

A missionary superintendent wrote to me, "We have a monthly missionary program in our school at least once each year." It is a rare school that does not have some kind of a missionary program these days. By far the majority of schools hold missionary exercises more frequently than once a year. The monthly missionary program is very much in vogue and, where it is used, usually requires the entire opening worship service. It suggests an order of worship, missionary hymns, Scripture responses of definitely missionary meaning, and some sort of a special feature that aims not alone at instruction but also—and, indeed, even more impor-

[17] See *Story-Worship Programs for the Church-School Year*, by Jay S. Stowell, Part I.

tantly—at such training of the emotional life as will secure proper attitudes of reverence and worship.

But the missionary program should take place more frequently than once a month. Brief weekly presentations are considered the more effective in keeping the matter of Kingdom extension constantly before the school. These also are considered as special features, either forming a part of the worship service or following it immediately.

The use of the term "special feature" should not cause any misapprehension as to the "regular" character of missionary programs. While all of us believe that the best kind of missionary education is that which seeks the service interpretation of every lesson, we do not look upon missionary programs, whether weekly or monthly, as in any way superficial or second-best forms of instruction. If these programs are worked out according to the principles of dramatization stated on pages 134–5, they will become in a very real sense educational.

These missionary programs may be dramatizations, map talks, stereopticon lectures, the reading of letters from missionaries—whatever may be most suitable for developing the spirit of world brotherhood in the pupils.

In the brief business session, which every well-organized department observes between the worship service and the lesson period, a remarkable training in the spirit of helpfulness may be given through frequent reports of the service and missions committees.

The lesson period.—The means of missionary education at the disposal of the wide-awake teacher are almost endless. There are interesting stories that captivate the imagination of the pupil. For illustrating

some missionary phase of the lesson there are pictures that focus the attention while the mind is being molded after the fashion of world brotherhood. There are curios and objects that help the pupil to understand the culture systems and the civilizations of other peoples. Then, there is the process of dramatization which every good teacher of children is in the habit of using. And when it comes to giving expression to what has been learned, there are things that can be made in the handwork period and taken later to children in hospitals, to stay-at-homes, and to any in whom the interest of the pupils has been centered. Every teacher has an opportunity to give a missionary interpretation to every Sunday-school lesson. Graded lessons are especially adapted to provide missionary education as a regular part of the curriculum. Of the lessons in the International Graded Series, 27 per cent (240 out of 884) are either directly or indirectly missionary in emphasis. Christianity is in its essence a great missionary propaganda, and there is hardly a lesson that cannot legitimately be tied up more or less directly with the missionary program of the church. For even very little children this can be done by emphasizing love for and trust in God and the necessity for helping him to care for all of his people.

Missionary Instruction During the Week

What can you not do with dramatics, stereopticon lectures, reading circles, study classes, missionary concerts, and the like during the days from Sunday to Sunday? The church school functions seven days a week. Missionary education cannot be cramped and confined to twenty minutes once a month (the maximum time of the monthly missionary program) or to

five minutes each week (the usual time of the weekly "special feature") or even to a whole hour once a week. It must invade the field of weekly activities. It must enter the home. If there is a week-day school of religion, missionary education should be built firmly into its curriculum. If there is a church-training night, mission-study classes should enlist the attention at least of our teachers and officers.

Discussion Topics

How are the basic principles named in Chapter III related to missionary instruction? How do you apply these principles?

Are the means of missionary instruction adapted to the basic principles upon which we work? Is any means legitimate if it is not based on these principles?

Why are stories of such great value? Is it well for children themselves to tell stories? Why?

In what way do songs create atmosphere? How are curios valuable?

What methods of missionary instruction use the eye-gate as well as the ear-gate? Why are they important?

Has your experience shown you the value of expressional instruction—that is, dramatics, handwork, etc.? Can a dramatization prepared for the sake of those taking part also educate the spectators? Explain.

What is the place of missionary instruction in the church school? What place has it in your school, and should that place be augmented or changed? How?

Why should missionary instruction be also a week-day matter? How can it be arranged?

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TEACHING HOW TO PRAY

Training in prayer, like all other phases of missionary education, must invade the home. The child at grandmother's knee is a world Christian in the making, for she has told him about the love of Jesus for all the children in the great human family, and that same kind of love begins to grow in the heart.

CHAPTER VII

TEACHING HOW TO PRAY

All men pray.—The savant who uttered the classic statement "Man is incurably religious" also said, "Prayer is religion in act; that is, prayer is real religion," and also, "The history of prayer is the history of religion."[1] When asked for an argument for prayer Samuel Johnson replied, "Sir, there is no argument for prayer." The famous psychologist William James wrote:

> We hear in these days of scientific enlightenment a great deal of discussion about the efficacy of prayer; and many reasons are given why we should not pray, whilst others are given why we should. But in all this very little is said of the reason why we do pray. . . . The reason why we do pray is simply that *we cannot help praying.*

Nor is prayer solely a Christian act; adherents of all religions pray—in ways that range from grossest petition to mystic adoration.

The need of teaching how to pray.[2]—If the aim of religious education is to make individuals "God-conscious," and if the purpose of missionary education is to train the individual to live according to a Christian relationship between himself and other folks and with God—which is only a longer way of stating the first aim—then the necessity of teaching how to pray becomes imperative. For prayer is the primary rela-

[1] Sabatier.
[2] *Teach Us to Pray*, by Raymond Huse.

tionship between God and man, and fellowship with God leads to genuine fellowship with brother men.

A particular reason why teachers of religion should be teachers of prayer[3] must be added to these more general reasons. It is simply this: Kingdom extension depends on a mighty volume of intercession. The title of Dr. Mott's book, *Intercessors the Primary Need,* states a real fact. God counts on men's coöperation in establishing his kingdom in the hearts of all members of the human family. How can men coöperate with him unless they understand his purposes? And how can they know his will except they talk with him?

A task for the church, the church school, and the home.—If we would have missionary-minded church members to-morrow we must develop them in the church school to-day. Pastors, church-school teachers, and parents should face the problem squarely. In the previous chapter I quoted Mr. Stowell as saying that training in worship had a threefold aim: (1) It should meet the present needs of the pupils for a common service of worship; (2) it should aid and encourage the private devotional life of the pupils; and (3) it should train the pupils for greater participation in the service of worship in the church itself. In discussing the need in the training of the devotional life, of teamwork between parent and teacher, Mr. Stowell adds:

> Possibly at no point in the entire educational program of the parish is a complete mutual understanding of more importance. It is perfectly easy for well-intentioned parents, teachers, and pastors to work at cross-purposes here and so to accomplish relatively little.[4]

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[3] In preparation for training in prayer the teacher should study *The Meaning of Prayer*, by Harry Emerson Fosdick. Use this as a preliminary study. It contains a selected list of books for further reading.

[4] *Story-Worship Programs for the Church-School Year*, by Jay S. Stowell, pages 30–31.

1. Teach the Meaning of Prayer

This is a good day in which to talk frankly about matters religious. Discussion of prayer nowadays is easy and natural. The church school should seize the opportunity to train a generation of fervent, effectual intercessors.

Our boys and girls should come to know the power of prayer as a mighty reënforcement of personal effort. Prayer is not getting God to do our will; it is simply giving God a chance to do what he wants done through our efforts. "*Thy* will be done!" Nor is prayer resignation to God's will; rather it is coöperation with him in getting his will done. Prayer calls God into alliance with us. Prayer cements our fellowship with him, enlarges our comprehension of his purposes, invigorates our partnership with him.

Professor Coe[5] tells of a child contrasting two church schools as follows: "In that one they teach you all about God; in this one they teach you to help God."

When pupils understand that prayer strengthens personal effort, releases the power of God through them, they will not pray indefinite, meaningless prayers. They will cease to petition, "God bless the heathen" and will begin to pray: "Father, help us to understand and love and respect our brothers and sisters in Africa. Grant that the Christian nations may lay aside all selfishness and decide to develop Africa for the African and the African for Africa. Strengthen all workers who are trying to take the Christ to Africa. If there is anything I can do to help them, show me what it is and how to do it. Particularly bless the labors of our own missionary, Mr. O'Farrell, and help him in the many

[5] *A Social Theory of Religious Education*, page 84.

problems that confront him in Old Umtali. Bless Africa, dear Lord, *through me. Help me to help Africa.*"

This is a rugged sort of intercession. It avails much. It is definite. It requires an acquaintance with real problems. But, most important of all, it turns God's power right through the intercessor's own life and thence out, in offerings of service and of money, to those who need. It is not easy prayer, but it puts him who offers it at work and gives him a spiritual reënforcement for the task.

2. Teach the Characteristics of Effectual Intercession

Prayer for missions must be intelligent, definite, and daily. If prayer is to be definite, there must be constant and thorough *instruction* about the object of prayer. Missionary education seeks to inform one about the conditions of people everywhere, both here at home and far away in foreign lands. Intelligent prayer is always definite. Anyone can pray that blessings in general be bestowed upon earth, but if one knows of a particular need, it will rise in his heart when he prays. Knowledge of a threatening situation in China, a discouraging slump in Africa, or a long-delayed victory in India will call for different prayers, but all *intelligent* and *definite*.

Another essential for effectual intercessory prayer is regularity. Prayer, to avail greatly, must be constant; it must neither give way to moods nor become sidetracked through carelessness or business.

Pupils ought to learn to pray regularly during the week as well as on Sunday. A successful teacher will so effectively show the dignity and value of prayer and will so thoroughly gain the confidence of the class that

he can discuss with each of his pupils the question of private devotions. And he will not be content until he is sure that the habit of prayer has been deeply fixed in their lives.

3. Show the Pupils How to Pray

Boys and girls catch attitudes and ideals from older folks through imitation. Church-school teachers and officers are, accordingly, in a most responsible position so far as the nurture of the pupils' devotional life is concerned. For youngsters are picking up prayer habits unconsciously every time the superintendent or teacher prays, every time the department unites in prayer, every time the class prays or is led in prayer by a member. A vastly meaningful part of training in prayer must, therefore, be the provision of worthy models of prayer for the pupils to imitate.

Set high standards of prayer.—Care should be taken that all of the prayers offered by the superintendent or teachers in the departmental or class sessions are themselves models worthy of imitation. That this may be so, they must of necessity be prepared in advance. Often this preparation will be most effective if the prayers are written out. This helps to avoid the use of stereotyped phrases and meaningless expressions and keeps the prayers from becoming self-centered.

Have pupils study great prayers.—Two or three great prayers of genuine dignity and literary quality should be studied in the class. A careful survey of the Lord's Prayer should be included. Note in studying the Lord's Prayer that its central theme is "Thy kingdom come." The petitions for daily bread and for deliverance from temptation are not for mere personal gratification; rather they are petitions for equipment and for the

removal of obstacles, so that the petitioner may be thoroughly furnished for his Master's work.

Have the class or department pray in unison.—The pupils should learn in addition to the Lord's Prayer at least one appropriate prayer that can be used in unison. The following "Prayer of Good Will" is suitable for such use.[6]

Our Father in heaven, we thank thee that in work and in play, in joy and in sorrow, thou art the Friend and Companion of us all. When we do wrong and grieve thee, thou art ready to forgive. When we do right, thou art glad.

May no hatred nor envy dwell in our hearts. Keep our hands from selfish deeds and our lips from unkind words. Teach us to bring cheer to any who suffer and to share freely with those who are in need. So may we help thee, our Father, to bring peace, good will, and joy to all thy children. Amen.

Prayers that the pupils themselves have written[7] should also be used for unison prayer.

4. Teach the Practice of Prayer

The teacher's aim should be always to teach *how to pray,* not to teach *prayers;* or, to invert the process, children should learn to *pray,* not to *say prayers.*

The pupil's prayer.—The best way to learn is to do. I have emphasized the need of excellent models of prayer for the pupil's imitation. But the value of models, however great their effect on the unconsciously imitating children, will immeasurably be enhanced if conscious imitation is encouraged. The pupils should be led to pray in the class or department, to pray in their own words and ideas, without any mechanical use of adult prayer formulas. Right here the advan-

[6] From *Book of Worship of the Church School,* Hartshorne (published by Charles Scribner's Sons; used by permission; copyright, 1915, by Charles Scribner's Sons).

[7] See under section 4, below, "Class and Department Prayers."

tage of the graded school is seen; for Robert will pray his boyish prayer before his fellows, whereas no amount of persuasion or force avails to make him pray before the older pupils and grown-ups.

Special topics for public and private prayer may be suggested from time to time. These prayers should refer to those situations which are uppermost in the public mind. They should also include petitions for the leaders of the Christian Church and for the missionaries. The complex domestic situations in Mexico, South America, Africa, India, China, Japan, Malaysia, and other needy foreign fields should be the subject of intercession in public prayer; nor should we forget the many serious problems that confront the church at home and the varied groups of people within our own borders who do not have a fair chance at the good things of life.

Class and department prayers.—After a few weeks of careful training in the fundamental ideas of prayer the pupils may be led to write out brief prayers for themselves, and from these it may be possible to build up a class prayer. Experience has demonstrated that few exercises are of more profit than this.

5. Prayer Cycles

As an aid to the formation of the prayer habit cycles of prayer are invaluable. They suggest the topics for daily prayer. They lead the spirit out into wide reaches of experience. Each class or department may very profitably work out its own prayer cycle. The following is only a suggestion as to how it may be done:

Sunday.—Pray for the local church—its pastor, officials, and workers—that it may function as a force for righteousness in

the community and extend its influence throughout the whole world. Pray for the church school—its officers and teachers—that it may become in actual fact a training camp for world Christians who will all their lives be Kingdom extenders.

Pray for the church in the Nation, that it may furnish moral leadership in the day of readjustment.

Pray for the church in the larger world, that it may be prepared for the work of reconstruction and may unite all in a firm fellowship for the good of mankind.

Pray that Christian boys, girls, men, and women may spend themselves in offerings of life and money, to the end that the Kingdom may come in the hearts of all men everywhere.

Monday.—Pray for our country, that it may ever be a Christian land, with liberty and justice for all.

Pray for our President and all in authority, that they may be wise to lead the people in the perplexing issues of the day, to the end that our land may own the righteousness that exalts a nation.

Pray for our country's institutions—the churches, the homes, and the schools—that these bulwarks of Christian democracy may be strengthened for the future.

Tuesday.—Pray for the human family, that friendship may prevail between peoples, and brotherly love and mutual helpfulness be substituted for fratricidal strife.

Pray particularly for that two thirds of the human family that knows not our Christ, to the end that there may speedily be set in motion forces that will carry the good news to each waiting heart.

Wednesday.—Pray for our country, that all the people may be impressed with the wide range of their responsibilities and be impelled to persistent effort for removing injustice, self-seeking, and all causes of war from our political and economic life.

Pray for our country, that the obligation of all Christians to do the missionary work of the church may lead them to a more thoroughgoing understanding and practice of the principles of Christ at home.

Pray for all workers, that they may share largely in the fruits of their toil; that they may seek first the service of men, may find their own growth in character through this

service, and may work together with the enthusiasm of comradeship.

Thursday.—Pray for missions, that they may be enabled more widely to give enlightenment to darkened minds through schools and colleges.

Pray for missions, that they may be enabled more unstintingly to give healing to diseased bodies through an adequate provision of nurses, doctors, and hospitals.

Friday.—Pray for the Christian Church, that it may face its world task intelligently and courageously; that every Christian may take to himself a share of that task as his own and be responsible for it in the sight of God; that the present may prove a time of spiritual growth for the church and of ministry to a needy world.

Saturday.—Pray for Christian workers everywhere, that, seeing the fate of children in a world which denies Christ, they may unite to put him in actual control of the education and training of the coming generation.

Pray that none of these workers may become weary in well doing, but that they may accept with determination the challenge confronting Christianity to make the human family happy and good.

Discussion Topics

Since men do pray, why is it necessary to teach how to pray?

Do the prayers commonly offered in your church school conform to Mr. Stowell's threefold aim of training in worship?

What conception do the children of your church school have of the meaning of prayer? If the conception is erroneous, how can it be corrected?

Does a prepared or even a memorized prayer seem to you less sincere than an extemporaneous one? Why is it not? Why are such prayers particularly important in the church school?

If boys and girls have the true understanding of prayer and its meaning, is it difficult to induce them to pray aloud among their classmates?

What is the value of a prayer cycle?

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TRAINING IN SERVICE

Primary children making scrapbook to be sent to a children's hospital in China.

CHAPTER VIII

TRAINING IN SERVICE

What it is to do good?—

What is it to do good, in the ordinary sense? Is it not to help people to enjoy and to work, to fulfill the healthy and happy tendencies of human nature: to give play to children, education to youth, a career to men, a household to women, and peace to old age? And it is sympathy that makes a man wish and need to do these things. One who is large enough to live the life of the race will feel the impulses of each class as his own and do what he can to gratify them as naturally as he eats his dinner.[1]

Sympathy marks the world Christian.—Two characteristics that mark the world Christian are his expanding, overleaping spirit and his love for others. These combine to create sympathy—not the crude emotion but "the understanding of and sharing in the lives of others."[2] To be the possessor of such sympathy is to be what religious educators call "social." And the means by which individuals become possessed of such sympathy they call "the socializing process." It is only the academic way of saying "the training of world Christians."

The keyword of the next generation: "service."—Before me as I write is *Scouting,* the national organ of the Boy Scouts: and its front cover boldly tells me that the keyword of the day is "service." The *Handbook for Pioneers,* also on my desk, devotes a whole chapter to

[1] *Human Nature and the Social Order,* by C. H. Cooley, page 109.
[2] For the best discussion of the problem of this chapter see *Graded Social Service for the Sunday School,* by W. Norman Hutchins.

training in service, requiring of all true American boys the spirit of helpfulness in the home and toward "the other fellow." The Camp-Fire Girls' program informs me that the second law of the Camp Fire is *"Give service,"* and that the sixth is *"Glorify work."* Looking out of my office window, I see a huge cloth sign suspended across the cañon of the street: it heralds the coming of General Booth to our city and tells the man in the street of the organization whose motto is *"Help others."* Three floors below me in this building are the headquarters of the American Red Cross, from which that great good Samaritan is directing a campaign for more funds to do more deeds of helpful service. Littered over my desk at this very moment are appeals from half a dozen agencies that are straining every effort to enlist the sympathies of the American people in a heroic attempt to save thousands of little folks in Europe and the Near East from the ravaging after-effects of a war for which they were not to blame, to save them from the dread rachitis that twists tiny limbs, from the actual starvation that wastes little bodies, from death by exposure to winter's cold. The daily paper that now lies in my wastebasket reports that 5,000 persons in China are dying every day from famine, while 30,000,000 are in distress. A note from Paul Hutchinson in the *China Christian Advocate* says that the present famine shows promise of being the most disastrous of China's many famines; and relief organizations are already at work.

The spirit of service is in the air!

The church school and service.—The church school should be expected to be a socializing agency, which is, being interpreted, the same as saying that it should ingrain in the lives of its pupils the Christian spirit of

brotherhood. To realize its aim of producing efficient Christians the church school must so educate its girls and boys that they will apply Jesus's principles of living *to every part of life.* For the church of to-morrow is in your church school to-day. Is it being trained for to-morrow's hard work?

In Chapter III we saw that instruction must carry over into life, that impression must give way to expression. That is why the church school must plan to train its pupils in service.

A graded program of service activities.—Mr. Hutchins, in *Graded Social Service for the Sunday School*[3]—which is, by the way, a book every church-school teacher ought to read—names six different kinds of social-service programs that are being promoted in church schools: (1) *the seasonal,* where service is confined to Thanksgiving, Christmas, and special occasions; (2) the *casual,* where social service is done but in no systematic way; (3) the *affiliated,* where there is a separate service organization corresponding to each of the departments of the school; (4) the *personal,* where personal service is promoted to the exclusion of all social service in the form of gifts: (5) *gifts,* where no personal service is done, but service is restricted to gifts, mostly of money; and (6) *organized,* where there is a graded plan of social service making sure *"that all classes are enlisted in some form of worthy endeavor adapted to their age and capacity, arranged in orderly and progressive sequence, and correlated with the instructional and devotional elements so as to present a vital and essential unity."*

While the important concern is not the system but the social spirit, the last of the six types listed above

[3] Chapter III.

is best calculated to train efficient servers. A graded program of service activities becomes, therefore, an integral part of missionary education in the church school.

Building the program.—Service activities will defeat their own purpose unless they are put upon a carefully organized basis and occupy a clearly recognized place in the church-school program. Haphazard methods will result in confusion and lack of interest and may bring about the fatal blunder of duplication. Each school, department, and class will need to be consistently and intelligently in touch *all the time* with the activities on which its energies are to be spent. This can be brought about only by a definite service program. The missionary committee should suggest the program for the school or, better still, supervise departmental committees as they construct their own plans.

An ideal church-school service program will be completely graded and will place the expressional activities on the same plane as the other educational factors.

You must plan your own program.—We may as well recognize clearly at the start that no single program can ever be devised which will fit all schools. It is highly probable, indeed, that no two schools could successfully adopt identical programs. We must continually remind ourselves that, while we may make use profitably of a wealth of helpful suggestions, the final structure of service activities in each individual church school must be built in view of local conditions and needs and the capacities of those who are to carry it out.

Building a program constitutes a complex problem, which will demand careful, intelligent labor on the part

of Sunday-school leaders. But it is by no means a forbidding task for those with accurate knowledge of young folks and intimate acquaintance with community possibilities if they will refuse to be carried away by the far too common desire for something elaborate and imposing. *The plan of service activities may be very simple yet effective if it recognizes that everybody can do something and finds that something for everybody to do.*

Service at home.—A careful survey of community needs should first be made. All institutions and all conditions offering service opportunities should be noted, and their possibilities estimated. Rural and city communities present direct contrasts, as also do cities of differing commercial interests. But opportunities for helpfulness exist everywhere. Variety lends attraction to activity. This should not be overlooked in outlining the program.

Service in the larger world.—Parallel with a survey of community problems should come a consideration of suitable activities for the furthering of the church's work abroad. Each department should adopt a world program of its own, be it small or large, and then stand directly responsible for the promotion of that program.

No plan will work itself.—While the importance of organization and of surveys cannot be too heavily stressed, we must avoid the mistake of expecting a program to work itself. The outlining of a definite plan is but the first step. There remains the painstaking effort necessary to operate it. To install a program of service activities and expect it to produce "socializing" results automatically is vain. A program is a dead thing. The religious results of any plan for the church

school will be in direct proportion to the religious spirit of the directing forces. *Leadership is an imperative necessity.*

First principles again.—If the service program is linked up with the interests of children, it will find a clear avenue of approach, for it can then appeal to them on the plane of their experience. Then there will be no need to grope for a point of contact. We need not hunt for artificial activities to use in fixing the lesson of brotherhood in the mind of a child. Service grows naturally and easily out of all the relations of everyday life, and there are so many of these relations that we need never search far for material.

If our service activities are to become a part of the life of a child, they must closely follow his lines of natural interest. To recognize the characteristics of the various age groups and to adapt activities to these is to take a long step toward an adequate service plan for youth. We ought to hold before us constantly our major principle: "Study the *nature* of the child, then plan the *nurture*."

Dangers.[4]—There are many insidious dangers in social service. The church-school program of service can steer clear of them if the leaders are warned what those dangers are and if they will then adopt a technique that is adequate.

One danger is that activities tend to become an end in themselves instead of a means to a worthy end. Youngsters can have so much fun in doing a thing that they forget for what or for whom they're doing it.

Given a leader of attractive personality, and the making of scrapbooks, jelly, games, fireless cookers, and baby clothes

[4] For a full discussion see *Graded Social Service for the Sunday School*, Hutchins, Chapter II.

may become a most delightful pastime; but the pleasure is dearly purchased when it dulls the sense of social obligation and reduces social service to common charity, with its lack of human relationship to those who are served.[5]

Another danger is that the service-activity program may be separated from the instructional program of the school—may, that is to say, fail to be an expression of what is taught.

A successful program of social service cannot be dropped down upon a school. It must grow out of the teaching which is given and be followed by more teaching, which in turn issues in more service, and so religious education becomes a real process of learning by doing.[6]

But the gravest danger in social service is the creation of the patronizing spirit. It is too easy to make snobs of youngsters in this day of heightened class consciousness. Social service should be on the plane of helpfulness, not of charity.

Henry George was introduced to a labor mass meeting as "a friend of the workingman." Said he:

I am not the friend of the workingman. I am not the friend of the capitalist. I am for men—men simply as men, regardless of any accidental or superficial distinctions of race, class, color, creed, or yet of function or position.

That is the social spirit of the Christian. It is the spirit in which social service must be done. A well-arranged system of instruction and a carefully organized plan of activity will prevent the patronizing spirit. For by these the service impulse is controlled, enlightened, and directed.

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[5] For a full discussion see *Graded Social Service for the Sunday School*, Hutchins, Chapter II.
[6] *Ibid.*, page 18.

Life service.—A pastor wrote to his denominational board of Sunday schools: "Thirty-nine of our young people pledged themselves last Sunday to definite forms of Christian service. We considered it remarkable." In existing conditions it was remarkable. But should it have been so considered? It would be the natural and expected result if church schools would seriously promote training for service. The development of intelligent sympathy through graded service activities should begin with very little children and continue as an integral part of their religious education through the years. And then, when the days of vocational choice arrive, many will hear the call of a needy world and will pledge their lives to Christian service. The complete enlistment of life for Kingdom extension is ever the aim of training in service.

Discussion Topics

In what ways does a world Christian's viewpoint differ from the viewpoint of an ordinary kindly individual?

In what ways is the use of service activities a good educational method? Is the fact that it is a good educational method the chief reason for our using it? What are the other reasons? What is their relative value?

How can a program of service activities be planned? Apply the principles to your school and work out a practical plan for service activities. In what ways does it differ from your present plan?

How can the dangers encountered in putting a plan of service activities to work be avoided? What is the relation between *knowledge* and *service?*

What are the results you desire to achieve by training in service?

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CHAPTER IX

EDUCATION IN MONEY-GIVING

From the donation party and the strawberry festival to stewardship.—Said the Dollar to the Cent: "I'm bigger 'n you! I'm worth a hundred of you!"

Replied the Cent to the Dollar, "I'm better 'n you! I go to church every Sunday!"

The faithful little one-cent piece has indeed received so much emphasis in religious and missionary circles that some folks find it hard to think in terms of real stewardship. No wonder, in view of his lack of missionary education, that the lad who was asked to report the first thought entering his mind upon hearing the word "missions" unhesitatingly answered, "One cent!" No wonder that Bob on Saturday night asks: "Dad, please give me a dime. I want to go to the 'movies'"; but on Sunday morning: "Father, please give me a penny. I'm going to Sunday school."

But even in the face of all the ignorance and misconceptions about money-giving now prevalent in the church we must admit, says a writer in the *Christian Century*,[1] "that in the matter of giving, as regards both amounts and methods, twentieth-century church members seem to be far nearer the New Testament ideal than were even the recognized saints of an earlier day." He proceeds to describe the favorite financial plan of our grandparents—the donation party—and its successor, the strawberry festival. Were those the good old days? Now, "on a given date, well-instructed Chris-

[1] September 23, 1920.

CHEERFUL GIVERS

Education in money-giving must see to it that the offering is made in a spirit of worship. This Primary Department uses one of the scores of approved ways by which the offering may be made worshipful.

tian men and women call upon the members of the church and ask them to make pledges, as the Lord has prospered them, for the work of the Kingdom the wide world over." Stewardship is beginning to grip the consciences of Christian men and women.

A boy's ignorance a man's bias.—Let none wax too optimistic, however, over the present spirit of altruism in the church. There still remain plenty of people who, as Bishop McDowell aptly remarked, "have their benevolent impulses under perfect control." And among their number is the type represented by the Western editor who was quite aghast at the audacity of the churches in campaigning for tens of millions for missions! By his own confession his adult conception of missions was scarcely more intelligent than it was when he was a child—"strange sort of monster that gobbled up all his bright pennies." He was a benevolent, public-spirited man. His only trouble was a bad start. He early got the penny notion about missions and to-day cannot readjust the perspective.

Cheap talk about sacrifice.—Some people use the word "sacrifice" "as if they knew what it meant when in reality they have never made a sacrificial gift in their lives."[2] A certain man objected to his denomination's attempt to raise three million dollars for missionary and educational purposes. He said it could never be raised; that it would require "raw-bone sacrifice." Whereupon a friend asked him to consider the following careful tabulation:

> If 10 per cent of the membership of the church contributed the price of a pair of shoes, 10 per cent the price of a very ordinary umbrella, 10 per cent the price of a pound of candy (not the best), 10 per cent the price of a box of tobacco (not the

[2] From the *Christian Herald*, reported in the *Literary Digest*, September 11, 1920.

best), 10 per cent the price of a pair of silk hose (not guaranteed), 10 per cent the price of a two-cent postage stamp (very ordinary), 10 per cent the price of a pair of gloves (not very good ones), 10 per cent the price of a novel (not a very good one), 10 per cent the price of a theater ticket (balcony), 10 per cent the price of a "movie" (any kind), the total would more than equal the entire three million dollars asked for.

The power of education in money-giving.—In sharp contrast with this editor's narrowness and the petty plaints of those who feel called upon for overmuch sacrifice stands the world spirit of Cyrus Hamlin, who, as founder of Robert College in Turkey, gave himself with his gift. Mr. Trull tells the story as follows:

When but a small boy one day he went off to the annual village muster, which was always a great occasion in a New England village. He was given seven pennies by his mother with which to buy his luncheon. As she handed them to him she said, "Perhaps, Cyrus, you will put a cent or two into the contribution box at Mrs. Farrar's." As he drew near the house he wished that his mother had not said one or two but he finally decided on two for missions. Then conscience began to work. Two pennies for missions and five for himself? That would not do, so he decided on three for missions. But he was still not satisfied and when he reached Mrs. Farrar's door he said to himself: "Hang it all! I'll dump them all in and have no more bother about it"; and with this he put all seven pennies in the box. It meant that he himself went hungry that day at the muster, but a conquest for the missionary cause had been made; and it was not strange that in later years such a boy should give his life to missions.[8]

It was because the boy had been trained in the practice of Christian stewardship that the man gave his greatest gift—himself—for the extension of God's kingdom.

Giving and Christian character.—Training in giving

[8] *Missionary Methods for Sunday-School Workers*, by George H. Trull.

presents many serious problems to religious education. We are concerned here with only one aspect of the problem—training the child to give his money. The church's work in the world does sorely need adequate support, but it must not receive it as a result of a harmful emphasis upon money alone. The child needs to give quite as much for the development and enriching of his own character as for the promotion of Christian brotherhood. Christian character is more important than money and if once properly developed will result in fuller treasuries than we can ever expect to have by appealing to unworthy motives. Failure to appreciate this truth may prove disastrous to those under our leadership. The present generation of boys and girls in our church will be the church in the future. It is our task to prepare them for victorious action. To that end we must give them a new mind and heart and a saner attitude than exists to-day toward the church's primary business—making Jesus known to every soul.

Investment determines interest.—"Where thy treasure is, there will thy heart be also." It holds true no matter what the cause we are considering. Our interest in anything is always in direct proportion to the amount we have invested—whether of money, time, or effort. "It is how much of ourselves we put into a game, into study, into business, that measures our interest and determines whether we shall meet with success or failure."

Training youth in the giving of money.—The experiences and social contacts of the little child are limited. His imagination is active, but even this does not enable him to understand the numerous and varied needs of the world. As his experience broadens, how-

ever, he is able to enter more and more into the life of others. When he reaches adolescence, his new-found idealism makes him particularly responsive to unselfish and sacrificial appeals.

The church school must catch and crystallize into habits those manifestations of altruism expressed at the various stages of the child's development. It must do more than that, however: it must provide occasions for the expression of those impulses; it must then see that they are organized into the pupil's life as habits. Impulses that do not find expression will become weakened and gradually disappear. They can be kept alive only by nurture and exercise until they become habits imbedded in the life.

Principles of Education in Money-Giving

Professor Soares, in *Graded Education in Altruism,* states these principles as fundamental to any vital training in giving:

1. Develop the child rather than the offering.—The material results of children's giving should be disregarded utterly. Their moral development is the only worthy consideration. Character, not money, is the aim. "Benevolence," says Hutchins,[4] "should certainly be benevolent in its reflex influence." No financial appeal has any place in the church school unless it will react helpfully on the lives of the givers.

2. Keep service and giving graded to life.—The giving of children must always be kept within the limits of their own social experience. As interests enlarge, giving should increase. Care must be exercised lest the wrong kind of appeals be made to little children. Training in giving, like all other phases of missionary

[4] *Graded Social Service in the Sunday School,* page 65.

education, requires the strict observance of our principle: *Child nature determines child nurture.*

3. Have the child choose fields of benevolence.—All giving should be the genuine expression of the child's self. Never should the child be used as the agent of some other person's benevolence. Never should the needs of any missionary society overtop the needs of the growing spirit. Too generally the pupils have no voice in the expenditure of their money. Denominational or school authorities usually decide that matter and then "approach the pupils with little more than 'Give, give!'"

Not very long ago a church-school treasurer wrote me that his school had fifty dollars in the missionary treasury and had asked him to spend it for them to the best advantage. I had to tell him that, though I knew of hundreds of needs literally crying for those fifty dollars, such casual expenditure of missionary funds was not educating his school in money-giving at all; that where pupils seemed neither to know nor to care about knowing the relative needs of different fields they were losing all the fine educational effect of discriminating choice, based upon knowledge of actual conditions. I begged him to resubmit the matter to his school and to get the members to decide, on the basis of facts, some of which I furnished, and others of which they could be expected to discover for themselves, where their missionary money should be spent.

Real training in giving requires:[5]

(*a*) *Intelligence as to the object for which money is solicited.*

(*b*) *Comparison of one object with another so as to judge how money should be apportioned between them.*

(*c*) *Free choice between alternatives.*

[5] The list is from Coe, *A Social Theory of Religious Education*, Coe, pages 246–47.

(*d*) *The development of coöperation in judging causes and in supporting them.*

(*e*) *Continuity, the habit of giving, sustained loyalty to a cause.*

(*f*) *A report to the giver as to what has been done with his contributions, and what they have accomplished.*[6]

Children should not remain under the delusion that the teacher keeps the money! The classic illustration relates how one little girl said to another, "Our teacher chews gum." Replied the other most conclusively, "Well, why shouldn't she? Lookit all the pennies we give her."

4. Train in the present for the future.—All training in money-giving should have as its aim the development of those habits of benevolence which will best equip the pupils for the Kingdom-extending tasks that lie ahead.

These principles applied.—You need have no fear to apply these principles in all good faith if you are willing to give close supervision and constant advice. The pupils will not always decide to do what you want them to do; but—what is infinitely more important—they will be exercising judgment as to the wisest use of their gifts. This they cannot do honestly without first investigating the claims of the various causes. Here is your chance to do missionary education of the highest type. Your mission boards will inform you of many fields in which money can be spent and of the many ways in which it can be spent in each. They will allow your school to specify where its gift shall go. Local benevolent, philanthropic, and relief organizations will also be glad to state their respective cases.

One sure result of the application of these principles is the death of the "collection." Nevermore will we

[6] For a full discussion of this problem of self-direction in expenditures of offerings see *Principles and Ideals for the Sunday School*, Burton and Mathews, Chapter VI, on "Sunday-School Benevolence."

hear that grasping word, with its constant emphasis on *getting money.* The richer, altruistic word "offering" will take its place, with its steady insistence on *giving.*

Dangers in education in money-giving.—Whatever dangers must be avoided in training pupils to give without exception arise from some infraction of Professor Soares's four principles just stated. You will find a straightforward account of such dangers in *Graded Social Service for the Sunday School,* Hutchins, Chapter V, on "Education in Money-Giving."

One danger lies in "making the needs of the society central instead of the needs of the children." To do this is flagrantly to violate the first principle: *Develop the child rather than the offering.* Missionary money is sadly needed at the present time; but let us remember that we are training to-morrow's church members and insist on promoting their moral education as the primary end.

Another mistake consists in "making too heavy demands on the social sympathy and unselfishness of children. . . . To stimulate the sacrifice of these [dearly loved possessions of children] is to assume a grave responsibility, and any impoverishment of the child is certainly immoral, and the ultimate effects are sure to be unfortunate." To fall into this error is to break the second principle, which insists *that service and giving be graded to the interests and experiences of the child.*

Plans

The many plans of taking the missionary offering of church-school members may be grouped under two general heads: First, there are those which separate

the church and church school as giving agencies. Secondly, there are those which unite the church school with the church in the program of giving.

1. Separate church-school missionary offerings.—This plan is in widest use at the present time but is rapidly giving way before the more educational "unified plan." Under this first scheme the church school has its own benevolent and current expense budgets, quite separate from the church budgets. The weakness of the plan is that it overlooks the value of training these pupils, who in a very few years are to guide the church through participation in the present tasks of the church. It is as if you should decide to train them to be efficient church-school members when you ought to train them to be efficient church members.

Offerings for current expenses (of the church school) and for benevolences (of the church school) may be taken weekly, using the double envelope, two single envelopes, one single envelope, or none at all. Or the missionary offering may be relegated to the once-a-month stage, and a single envelope be provided to keep it separate from the current expense offering. Again, the entire offering may once a month be diverted into missionary channels.

2. The unified budget.—This plan recognizes that the church school is not separate from the church but, instead, that the church school *is the church when it is studying.* It recognizes, further, that the aim of the church school is to train not efficient church-school members but efficient church members. It assumes, therefore, that church-school members are church members in the making and treats them as such. It attempts to enlist the support of the pupils not toward the current expenses and the benevolent enterprises of

the school but *toward the current expenses and the benevolent enterprises of the church.*

This plan requires the church to pay the expenses of the school. What could be more logical? Does not the church school recruit most of the members of the church? Does it not train them for their work? The State pays the expenses of the public schools for the training of its citizenry. It is no more than business-like for the church to finance its schools. Then into its coffers will be poured the offerings of the church-school members both for the support of the local church and of the church in the wider world.

In accordance with this ideal plan the church-school members are canvassed and pledge as church members. But one double envelope is used. It makes little difference where the envelope is deposited. In actual practice those who attend both church and church school either drop the entire envelope in one service or the other or—a better plan to develop a worshipful spirit of making the offering—leave half of the envelope in the one service and half in the other.

Collecting devices.[7]—Of making collecting devices there is no end. The orginality of the teacher will constantly suggest all manner of beautiful and worshipful ways to take the offering. But there is danger in depending entirely on any collecting devices, no matter how good. The educational program must be the first and most important consideration of those whose task it is to map out missionary plans for the school.

In many instances collecting devices will prove valuable if used with proper precaution. They will help

[7] For a list of collecting devices see *Missionary Methods for Sunday-School Workers*, Trull, pages 85–90.

to keep pledges up to date and will aid in checking payments of those pledges. Their chief value, however, is that through their use parents can supervise the saving of money for missions in the home.

Missionary giving in the home.—Teachers should enlist the coöperation of parents in supervising the development of giving habits during the week. The money that is brought to the church school should be saved during the week. Mite boxes and devices of many kinds can be used to this end. Most important of all, however, the teacher should persuade the parents to see that the children give *their own* money. If they earn it by doing "extras" at home (children should never be paid for doing their regular duties) or by working away from home, or if they give it out of a stated allowance, then the gift represents a sacrifice. They do without something in order to make the offering. So it has moral value. If father or mother provides the money for the Sunday-school offering, it has little if any educational effect on the children.

Our giving goal is Scriptural.—In an early chapter our giving goal was stated: *every member giving regularly, intelligently, definitely, and prayerfully.*

"Upon the first day of the week let every one of you lay by him in store, as he may prosper" (1 Cor. 16. 2). In these words systematic giving receives scriptural sanction. According to this rule, giving will be:

Individual—"every one of you";

Systematic—"upon the first day of the week";

Proportionate—"as he may prosper."

Regularity has proved its educational value. Habits are formed slowly—by regular repetition of acts—until they become fixed in the life of the individual. The right method of benevolence will be secured by habitual

exercise. This calls for the setting aside at stated times certain definite amounts for the Lord's work.

Practical experience too places its stamp of approval upon systematic giving. By careful calculation most of us are able to estimate the amount we can pledge for benevolence. This puts giving upon a dignified and definite basis.

The offering as worship.—The giving of money will seem more like an acknowledgment of God's ownership of all things, and the whole matter of finance will be spiritualized, if the offering is made a part of the worship service.

The difficulty lies in the fact that custom and tradition all suggest a different method of handling the offering in the school. In the Primary and Beginners' Departments it has been made a department function and it has become a real act of worship, as it should be. Among older groups, however, the taking of the offering has developed into a more or less meaningless class function. Our system of reports and often of class rivalries seems to militate against making the offering a genuine act of worship. In many churches the offering has become a real part of the service of worship, a concrete expression of the soul's offering to God. If we were only alert to the lessons which our skilled elementary workers stand ready to teach us concerning the way of handling the offering, and if we had an open mind toward the things already accomplished in the same field in our churches, we might be able to place our Sunday-school offering procedure on a more sensible and pedagogical basis and at the same time further enrich our worship period.[8]

A summary.—

The pupils in the church school should be led, in accordance with these principles, to support the local church, to give to missions and other church enterprises, and to support philanthropies. To exploit a school in the interest of a financial need, to "work" it as a source of increased revenues, to play

[8] *Story-Worship Programs for the Church-School Year*, Stowell, pages 27–28.

upon children's untrained sympathies and impulses—this is degradation. Every financial transaction in which a pupil takes part should be educative to him. If we seek first this educational righteousness, we need have no fears that the contributions of the pupils will be niggardly; but if we do not train them thus to intelligent, discriminating, systematic giving, we need not be surprised if they make crotchety and ungenerous givers in maturity.[9]

Discussion Topics

Is the fact that it is often difficult to raise money for missionary and church purposes due to willful ungenerousness or to lack of proper education in money-giving? Give reasons for your answer.

What is the relation between character and money-giving? How can money-giving influence character?

Is there value in the child's disposing of his own offering? What and why?

Is it possible actually to apply Professor Soares's principles of training in giving? Test the practices of your school by these principles.

What are the advantages of the unified budget? Do you see any disadvantages?

How can the offering be made an act of worship? Why should this be done?

Does the dicussion in this chapter tell you anything new or help you in your particular problems in education in money-giving?

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[9] *A Social Theory of Religious Education*, Coe, page 247.

CHAPTER X

MAKING WORLD CHRISTIANS OF GIRLS AND BOYS

Principles put to work.—Now we have come to the place where, very briefly to be sure, we must put our principles of missionary education to the test. In all our planning the three major requirements of missionary education must be held firmly in mind:

1. Is it giving useful missionary knowledge?
2. Is it developing the attitudes of helpfulness, coöperation, loyalty, friendliness?
3. Is it creating skill in meeting the social and "missionary" problems that daily confront the boy and the girl?

More insistent than any other is our fundamental principle: *The nature of the pupil determines the methods and materials of nurture.*

A parent who fed a six-months-old baby on rich, heavy foods and strong coffee would be looked upon with grave suspicion. We would say: "He is either woefully ignorant or he does not love his child. The child cannot under such conditions lead a normal, healthy life. Nature does not want it to have such food."

A church school that provides the same material for members of all ages lays itself open to a like charge. Primary and intermediate pupils, for example, need totally different mental and spiritual food—just as they demand different games to play and different books to read.

The principle holds good throughout the field of missionary education. We must keep always before us this law: *Nature determines nurture.* What do we mean by nurture? To quote from *Life in the Making,* "By the nurture of life we mean the process of aiding growth by providing right conditions and proper nourishment."

Our method of procedure.—In thinking, then, about methods and materials of missionary education for children we shall look first at the nature of the child and find out his ability, his interests, and his needs.

You will of course understand, when we consider the nature of the child as including body, mind, and spirit, that we are not to think of the life of the boy or girl as actually separable into three distinct pieces. His personality is a whole. In life it cannot be divided in this arbitrary manner. Only in books can that be done. And we shall do it here simply because it makes our problems clearer and gives us an approach to their solution.

The Cradle Roll

The baby's entire education is in the hands of its mother. His world is a little world, his experiences are few. Wide sympathies are therefore not to be expected. About all the mother can do in the way of missionary education is to teach the child little deeds of helpfulness.

But the church school ought to take quick advantage of this opportunity to capture the mother for the later missionary education of the child. It is here a matter of the missionary education of the mother rather than of the child. Lay your foundations early and build them deep. Provide the mother with picture leaflets,

books for her own reading,—anything that will help her to be a sufficient mother to a world-Christian-to-be.

Beginners (Ages 4, 5)

1. The Nature of the Beginner

Body.—Can we think back to the beginner's world? If we can we shall remember that he lives a life of constant activity. This is because his brain and body are growing very fast, and his larger muscles are developing. He grows restless when kept still for more than a few minutes.

His senses of taste, touch, sight, and smell are sharp, and he is interested in using them.

Mind.—Although our beginner has come to know the difference between "mine" and "yours," his circle of experience is very narrow, made up of family, relations, and a few acquaintances. Everything that moves has special interest for him. His dearest friends are the animals, birds, flowers, and trees which daily come into his life. With them he lives in a land of make-believe. Nothing about him is more evident than that he loves to pretend.

The beginner has the ability to appreciate stories and he has a large supply of curiosity. But his attention cannot be held on one thing for more than a few minutes.

His curiosity and restlessness make him interested in doing things for the sake of handling and finding out about them.

Spirit.—To the little child the family relationships are most real. He can understand the idea of God as a loving heavenly Father, caring tenderly for him in much the same way as do his parents. The heavenly Father gives the warm sunshine, the rain, and the

snow, and makes the flowers and grass. The heart of a little child from a sheltered, happy home will naturally and easily go out in love and trust to such a Father.

But what about the little ones from the city street? *Life in the Making* tells of one beginner who asked, "Does God come home drunk on Saturday night like my father?" A new idea of a parent's love must be developed in such cases in order to build up a foundation for the thought of a heavenly Father.

2. The Missionary Nurture of the Beginner

Aims in missionary education.—Teaching a little child to be kind to his puppy or to the neighbor's cat and to be helpful at home to father, mother, and baby sister is a first step in missionary education. Indeed, missionary education cannot start in any other than just such simple ways.

When he has learned that the heavenly Father loves and cares for him, it is easy for the child to think that God loves all little children everywhere in the same way. The beginner can become very much interested in the world's children and will soon wish to help God in caring for all these other children.

As soon as he is brought to the point of wanting to help he can be led to pray for others who are in need. Not only can he pray for them but he can do simple acts that will help to answer the prayers. This is his first training in service.

The giving habit may be made a part of the child's life also, even thus early, when he brings his money to buy things for other children who are not so happy as he is.

Methods and materials.—*Instruction.*—(*a*) *Stories.*—

Except for pictures and objects these form the chief means of missionary instruction which may be used with beginners. The stories must be carefully chosen and well told. Stories about other children are particularly valuable, not so much to instruct concerning details of their lives, but rather, to arouse love and sympathy for them.

Stories for beginners must be short and simple, barely more than incidents. Tell your beginners stories that show the love and care given by the heavenly Father to all his little ones. Tell them stories that have to do with little children who live in other countries or in different parts of our own country. And be sure to make use of stories telling of simple ways in which children have helped God in his care for his creatures by working with him for other children and by doing helpful acts for parents and others. A list of suggested missionary story material will be found in the Appendix.

(*b*) *Pictures and objects.*—Little children learn most from seeing and handling things. Pictures and objects to illustrate the circle talks and stories are very valuable. The beginners will enjoy coloring pictures of children in other lands. See list of pictures and object lessons in the Appendix.

(*c*) *Songs.*—Music makes a strong appeal to young children. We often do not realize what a lasting impression is being made in the minds of our beginner pupils by the songs they learn in Sunday school. Songs for beginners should be short. The ideas expressed should be within the experience and understanding of the pupils, and the music should be simple and good. A good list of songs for little people appears in the Appendix.

Teaching how to pray.—Beginners are taught to pray prayers of thanks. It is not too soon to teach them to pray missionary prayers also. These must be very simple prayers, of course, and express only very simple ideas. But they should be definite prayers. The children must learn to pray that they may be helped to help others, not merely that others may be blessed through the Father's love.

Training in service.—We do harm to the little child if we awaken his interest in other children and their needs and then fail to give him a chance to express his interest in action. There cannot be real missionary education for any age group without a program of service activities. Beginners learn by doing. Activities must be very simple. They must also take into account the beginner's love of doing and making things. The following lists may suggest to you the scope of service activities in which little children can participate:

In the local church and school.—

Give small Christmas gifts to school helpers.

Fold Sunday-school papers and inclose them in envelopes to be sent to sick or absent classmates.

Prepare pictures and small scrapbooks for members suffering from prolonged illness.

Arrange some minor adornments of classrooms (to give pleasure to others), such as pictures pasted on cardboard, flowers, etc.

In the community.—

For a children's hospital, day nursery, orphanage, provident association, or settlement:

Keep Sunday-school papers until the following week.

Fill envelopes with beads, thread, and needles.

Make small scrapbooks.

Paste pictures.

Bring flowers.

Bring toys and money.
Furnish little by little a baby's bed in a day nursery.
Gather fruit and flowers to give away.

In the larger world.—
Tie together with ribbon extra folder stories of Jesus to make little booklets for children who do not know that he is their Friend.
Maintain a "plaything collection" for foreign kindergarten or children in a mission field.
Bring money for a foreign kindergarten.
Occasionally bring clothing for foreign children.
Make small scrapbooks with biblical pictures for children in a mission field.
Send picture lesson cards and Sunday-school papers to mission stations.

Education in money-giving.—Habits grow through the piling up of facts. The beginner lays the foundation of the *habit of giving,* which will last through all his life. For this reason the idea of pennies in connection with the missionary offering should never be stressed. Of course the offerings of such little children will often be in the form of pennies, but the emphasis should be placed on the need that the offering is to meet, not upon the money the children bring. Children of this age will be particularly interested in mite boxes, coin containers, and various devices to make missionary giving attractive.

Primary Pupils (Ages 6–8)

1. The Nature of the Primary Pupil

Body.—The child of primary years is also ceaselessly active, although he has lost the extreme restlessness of the beginner. He has started to school and has learned to sit quietly for more than a few minutes at a time. His rapidly growing body demands vigor-

ous exercise, however, and outside of school hours he is always on the move.

During these primary years the brain is growing very rapidly.

> Starting to school marks the dawn of a new era in the lives of boys and girls. . . . There is keen competition between them. . . . It is natural for them to organize their play about a definite end. . . . Their questions are now about matters which more closely concern their daily lives.[2]

Mind.—We notice in this field a great difference in our boy or girl. A child of this age loves activity but not for its own sake. He desires action that is bent toward a somewhat definite end. *Purpose* begins to matter in doing things. This leads to a new interest in rules. The "right way to do it" becomes most important.

Often the primary child is capable of deciding for himself which of two courses of action to follow. Reason is just beginning to awaken.

The pupil has not lost the interest in stories he had as a beginner. If anything, this interest is even keener than before. Stories that deal with *concrete* problems, instead of abstract virtues and vices, are most popular.

The primary child is still an energetic imitator but he no longer imitates acts just as they occur, because he wants to be like the person who performs them. He continually selects certain acts and makes them over, combining and reshaping them. He lives wholly in the present, not at all concerned with what is past or is to come.

Spirit.—The life of a primary child is still centered in

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[2] *Life in the Making*, Chapter VI.

his home and relationships, but his experience is much wider than was that of the beginner. He has a circle of acquaintances now which includes his school fellows, teachers, and the people he meets on the way to school. His relations with all these new friends call up many problems of conduct.

God seems physically like those human beings whom the child loves best, but more beautiful, wonderful, and powerful.

2. The Missionary Nurture of the Primary Pupil

Aims in missionary education.—Every lesson may be made a missionary lesson for the primary child by emphasizing love for and trust in God and love for all of his people. We must teach him that God is the Father of all the children in the world, and that all boys and girls are members of one great family. Then we must train him in the right behavior toward the members of the family. The spirit of helpfulness is easily aroused in little folks of this age when their interest has once been fastened upon the other children of the world.

Methods and materials.—*Instruction.*—(*a*) *Missionary programs.*—The child is old enough now so that programs may form one of the important means of missionary instruction. Occasionally he may even take some small part in them. There should be regular missionary programs in the Primary Department. The stories and songs that make up these programs may be retold and sung again and again.

(*b*) *Stories.*—Missionary stories should not be kept just for the days set apart for missionary programs. They should be told whenever such seems the natural thing to do—whenever a lesson contains the dominant

note of helpfulness. Primary children are often able to read story books for themselves, and books of missionary interest (though perhaps not labeled "missionary") should be put into their hands. If the Sunday school has no missionary library, a small one might be started in the Primary Department. A list of suitable missionary stories for primary pupils appears in the Appendix.

(*c*) *Pictures and objects.*—These six-, seven-, and eight-year-old boys and girls want ideas presented to them so that they can be seen and felt. They are most interested in the concrete. Pictures that show the children of the world family and the love of the heavenly Father for all of them are necessary to reënforce the program and story thoughts. Objects and object lessons serve the same purpose. See list of object lessons in the Appendix.

(*d*) *Dramatization.*[3]—The child has not yet reached the period of greatest interest in "acting the story out" but he will enjoy very short and simple dramatization. Nothing more difficult than incidents taken from stories told or read should be attempted.

Teaching how to pray.—The dependence of the little child makes it very easy to turn him to God in prayer. The primary child can be taught to pray aloud if simple child language is encouraged. He can be led to pray for all those who are in need—both those whom he meets and those in other places about whom he has heard. And he must be taught to pray that he himself may be able to help these needy ones.

Training in service.—During these years the child is self-centered. Even when he plays in the company of other children he usually plays for himself. A begin-

[3] See *The Dramatization of Bible Stories*, Miller.

ning should already have been made (in the Beginners' Department) in training him in unselfishness. This must be steadily developed during the primary years. Many acts of service are possible to him. Handwork, which is so important in all teaching at this age, may in many cases be linked up with service. For example, the children may send the objects they make in Sunday school to the children's ward in some hospital. Here are some service activities that primary pupils in many church schools have done:

In the local school and church.—

Assist kindergarten teachers in the preparation of materials: fold paper, make collapsible furniture and houses, etc.

Beautify rooms.

Take part in children's choir.

Buy and send cards to absent members.

Send flowers to members who are absent because of illness.

In the community.—

Contribute money, clothing, toys, and scrapbooks to a nursery, settlement, orphanage, or children's hospital.

Make paper houses, furniture, dolls, and doll dresses for such institutions.

Make May baskets to be sent to a home for crippled children.

Collect material for paper dolls and scrapbooks and send to a children's hospital.

Bring back boxes of shells and pine cones from summer vacations for hospitals and orphanages.

Places beads, big needles, and balls of knitting silk in boxes or envelopes for shut-in children.

Keep Sunday-school papers for shut-ins.

Take Easter flowers to aged persons.

Prepare Thanksgiving and Christmas boxes for less fortunate families.

Help to carry out a clean-streets-and-yards program.

Plant and care for small gardens.

In the larger world.—

Support a kindergarten in a mission field.

Make paper houses, furniture, dolls, and doll dresses to be sent to children in a mission field.[4]

Make small scrapbooks to be sent abroad.[4]

Collect postcards from family and friends to be sent abroad (pasted together on ribbons).[4]

Remail *Youth's Companion* and other story papers to children who do not have them.

Contribute money to relief funds.

Maintain a "plaything collection" to be drawn upon at special call.

Education in money-giving.—Our primary youngsters will usually be interested in the missionary cause in direct proportion to the amount they give to it. This is the time to start the habit of regular giving in the pupil's life. A weekly offering for missions (or for benevolences, as the term is used by the church) along with the offering for current expenses should be the rule. This helps to form the habit of giving to others every time the boy or girl gives for his own benefit.

Giving must be intelligent. Even these young children should know something about where their missionary money goes and how it is used.

Junior (Ages 9–11)

1. The Nature of the Junior

Body.—Watching juniors at play will tell us much about the physical development. "Jacks" for girls and "marbles" for boys fill up a large part of out-of-school hours and call forth breathless interest. These games require the use of the small muscles of the hand. The boy or girl can now control many of the smaller muscles as well as the larger ones, and many new kinds of games are enjoyed.

[4] See page 182-3.

During these years there is no very rapid growth of bones, muscles, nerve tissues and cells, or brain matter. Hence this is the best time for the foundation of habits.

The junior's energy seems to grown-ups watching him at work or play to be without any limit. This physical endurance produces the strong desire to be doing something every minute. The junior is interested in constructive activity and wants a definite aim in what he does.

Mind.—At this time there begins to dawn the spirit of team play, which was lacking before. The games the junior plays are also better organized than those of the primary pupil.

Our junior displays a marked increase in mental power and just as marked eagerness to use it. The child of this age memorizes more readily than at any time. He is wide-awake and alert always, able to observe correctly, and has a strong power of imagination. His interest centers in real things, in making things that can be used. This is the age when the collecting instinct is strongest.

Stories that appeal to juniors tell of events that have really happened, not of fairy tales or fancies. The story characters nearly always become heroes in the eyes of their readers.

A wise teacher of missions studies to know the whole mind of the child in order to find "the point of contact in teaching." All juniors are not alike; the conditions in which they live, their daily experiences, and many other factors (quite apart from the wide variability of personality) tend to make each group of juniors and, for that matter, each individual junior different from all others.

Spirit.—The religious problems of juniors are concrete. They concern deeds, not thoughts.

We can help these boys and girls to solve their problems by helping them to be like their story heroes.

The picture of Jesus as the Leader of the Twelve will make a strong appeal. The fact that those who followed him became in their turn brave and strong, capable of deeds of might and power, will deepen in their hearts the desire and purpose to be his followers.[5]

2. The Missionary Nurture of the Junior

Aims in missionary education.—Parents and teachers can turn the junior's energy and enthusiasm into channels of thought and service for others. To do this they must find the right sort of heroes for these hero-worshiping boys and girls and train the impulses of helpfulness, coöperation, friendliness, and loyalty into habits.

They must introduce these boys and girls to the world's greatest leaders. They must furnish opportunities for the juniors to put into practice their desire to be like them.

Methods and materials.—*Instruction.*—(*a*) *Programs.*—The Junior Department should have regular missionary programs. Juniors have reached the stage where they can take part in the programs, and no program should be without this feature. With the help of teacher or superintendent they may even plan a program sometimes or, at least, suggest parts of one.

(*b*) *Stories.*—Stories for junior boys and girls must have a great deal of action and must center about some person who will appeal to their hero worship. Before the close of the junior period boys and girls have

[5] *Life in the Making.*

learned to read sufficiently to satisfy their demand for stories. The plea "Tell me a story" becomes "Have you any more books for me to read?" Getting the best missionary books into their hands must be an important part of our plan of missionary education. Here, again, the home must be allied with the church school in promoting missionary reading. A list of missionary books which juniors will like can be found in the Appendix.

(*c*) *Dramatization, plays, and games.*—The junior loves to act a story. He likes to pretend that he is some other person. He is capable of doing really good work in dramatizing and can take part in fairly difficult productions. A list of missionary plays and pageants appears on page 228 of the Appendix. Juniors enjoy playing the games of children of other countries. These games may be the means of awakening deeper interest in the world family. *Children at Play in Many Lands,* by Katharine Stanley Hall, contains directions for many such games. Singing the songs of children of other lands similarly broadens the junior's sympathy.

(*d*) *Pictures and objects.*—Attractive pictures will often be an entering wedge of missionary interest for nine-, ten-, and eleven-year-olds. Curios and objects may serve the same purpose. If these latter are made by the children themselves and then used for the pleasure of other children, they become a source of service activity. See list of picture and object lessons on page 232 of the Appendix. See also *Things to Make,* by J. Gertrude Hutton.

Teaching how to pray.—Every prayer offered in a Junior Department should be a missionary prayer. No prayers should be simply thanks for good things received and requests for personal help. They should

vibrate with the service spirit. They should even contain the request that these boys and girls be helped to know what other people are needing and be made able to help.

Since this is the memory age, the children should learn a few of the church's great prayers. Juniors, moreover, can be led to express their devotional spirit most beautifully through spoken prayer in the class or department or through written prayer on which they have expended much time and thought.

Training in service.—"How easy it is to get these pupils to do errands for Jesus Christ!" They are eager to help when they know where help is needed. Making things for others will appeal to their love of doing.

The junior must be helped to see how much he depends on other people for all the comforts around him and to see that he too has a part to play for the good of all. It will not be hard to get him to do things for others when once he understands how interdependent all men are.

Although you will have to plan your own program of service activities you may receive a few suggestions from these, all of which have been tried:

In the local church and school.—

Give Christmas gifts to school helpers.

Beautify room and school by gifts.

Take part in girls' or boys' chorus choir.

Assist at church functions.

Make and secure illustrative objects for Sunday-school lessons.

Form mass club for boys.

Take part in special exercises for benefit of school.

Raise vegetables and flowers for money for church improvement.

Look up absentees.

Amuse sick classmates.
Help care for church lawn.
Enroll in church-school messenger service (boys).

In the community.—

Collect and arrange duplicate stamps from their own collections for boys in orphanages, dependent homes, hospitals, settlements, etc.

Make games and puzzles for boys and girls in such institutions.

Raise popcorn and gather nuts to be sent to homes for crippled children.

Make kimonos, surprise bags, and bedroom slippers for poor children in hospitals.

Dress dolls for girls in orphanages.
Raise flowers for a flower mission.
Make gifts of food and clothing to unfortunate families.
Contribute toys, money, and clothing to local relief work.
Remail magazines to poor children.
Earn money to put a wheel chair in a children's ward.
Form a chorus to sing Christmas carols.
Dress clothes pins as dolls for sick children.

In the larger world.—

Make games and puzzles for use in a mission field.
Dress dolls for the same purpose.

Collect Sunday-school papers and lessons helps to be sent abroad.

Plan and carry out a July Christmas tree for a mission station.

Buy school supplies for foreign schools.
Support a foreign Sunday school.

Make books of pictures and Scripture verses illustrating life of Christ for a foreign Sunday school.

Illustrate hymns for the same purpose.

Contribute money and other needed materials (for example, clothing) to relief projects.

Join the Red Cross and take part in all its activities. One of the most far-reaching activities of the Junior Red Cross is that of garment making. The garments go to needy children at home and abroad.

In the service activities listed so far you have no doubt noticed the recurring suggestion that pretty things be made and sent to mission fields. There are few finer service activities than just this. Your mission and Sunday-school boards will be only too glad to tell you what is needed and where and how to send it. If you cannot find an easy outlet for such giving through your denominational agencies, the Department for Utilizing Surplus Material, of the World's Sunday School Association, will work with you. The Sunday-school board of one large denomination has on file requests, from more than 250 missionaries representing 17 foreign fields, for more than 1,500,000 picture lesson cards, for more than 1,000,000 picture postcards, and for more than 100,000 lesson rolls. In addition there are hundreds of other requests—for songbooks, blackboards, chalk, erasers, pencils,—in fact, for anything that can be used to make unlovely homes beautiful or struggling mission schools efficient.

Education in money-giving.—Missionary giving in the Sunday school must always be less a means of getting money for missions than a means of building habits that will produce missionary-minded Christians.

Many juniors have money of their own. Some earn a little from doing special work. Those who cannot earn should have a definite allowance. Pupils of this age have a very strong sense of property. "This belongs to me" is heard often in their talk. Now is the time to bring them to a sense of responsibility for the way in which they use and spend their property. Now is the time for them to learn the great lesson of stewardship —that they have what they have only as a trust from God.

Juniors should be expected to decide, under the

teacher's wise guidance, how their offerings shall be spent.

Discussion Topics

How early in life can missionary education begin? What determines the kind of a missionary education this earliest age shall receive?

Can beginners show a missionary spirit? In what ways? What should be done to help them express this spirit?

What additional means can be used in the missionary education of primary children? Have you tried any of these methods and with what success? Did you keep in mind the basic principles upon which these conclusions are founded?

Why are juniors especially open to missionary education? What elements of their nature call for the missionary outlet?

Outline the elements of missionary education that are common to beginners, primary pupils, and juniors. Show wherein the missionary education for each age must differ.

What have you done in your school for the missionary education of children in these three age groups? In what ways do you think it should be changed to improve it?

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CHAPTER XI

MAKING WORLD CHRISTIANS OF ADOLESCENTS

In this chapter we shall again apply our principle, *Study child nature and then prescribe religious nurture,* by first considering the physical, mental, and spiritual characters of each age group and then indicating briefly appropriate methods of missionary education.

Intermediates (Ages 12–14)

1. The Nature of the Intermediate

Body.—The boy or girl is now in a period of very rapid growth. This causes the awkwardness that is always present during these years. It results in a love of exercise, especially of the rough-and-tumble kind. The intermediate can play furiously, but he tires quickly and cannot endure long-continued strain.

About this time the shape of the vocal organs changes. The result is the change in voice which is at times so maddening to the embarrassed intermediate.

In the early part of this period our boy becomes a man, and our girl becomes a woman. This is God taking a boy or girl into partnership with him in the perpetuation of the race. Sometimes the new relationship comes without a tremor upon the surface of life; often, however, it is accompanied by strange physical and emotional upheavals.

Mind.—Because his body is so awkward and difficult to handle, the intermediate is almost always very self-conscious. He is, however, inclined to show a will of

his own. He thinks and chooses for himself in a larger way than before.

Intermediates are interested in the lives of persons who seem to them very brave or otherwise admirable. This interest, linked up with their fondness for day-dreaming and building castles in the air, results in elaborate planning for the future.

Spirit.—Just as the intermediate begins to think for himself in everyday matters, so he will think for himself in regard to the highest things in life. He does not accept things any more because "someone said so." Religion is becoming a *personal* matter to him. He better realizes the meaning of the life of Christ.

Our boys and girls now need opportunities to try themselves out. They also need help and counsel and should have opportunities to associate with older persons who have done the kinds of things they want to do.

2. The Missionary Nurture of the Intermediate

Aims in missionary education.—Because the intermediate is so susceptible to the influence of the noblest and best persons and deeds he knows, this period is very important for missionary education. Our aim must be to give to him the highest personal ideal and to lead him to definite acts of service. We must present Christianity as a religion of action, which calls its followers to heroism, even to the ends of the earth. The intermediate can appreciate what it means to live a life of friendship with God. It is our business to teach him how to express that friendship in his actions toward his home folks, the members of his "group" or "gang," schoolmates and teachers, and all those in his neighborhood.

Methods and materials.—*Instruction.*—(*a*) *Programs.*

—Boys and girls of this age should plan and present their own missionary programs, calling in outside help only when they need it. This should be done under the guidance of the department superintendent or a member of the missionary committee. Missionary programs should be presented as "special features" in connection with the opening worship service. If such programs are given once a month they should be allowed to use the whole time of the worship service, providing suitable hymns, Scripture responses, and prayers in addition to the "feature." If missionary programs are presented more often, they can be made briefer.

(*b*) *Study classes.*—Mission-study classes during the week will attract intermediates if the right sort of material is chosen for study. Life stories of famous missionary heroes will usually be most successful. In the International Graded Lessons the material for the three intermediate years is largely biographical and provides excellent missionary education.

(*c*) *Reading.*—Intermediates are great readers. There are many vivacious books that will appeal to their love of action and romance and also carry a missionary message. Books that hold the interest of intermediates will almost surely be narrative in form, picturesque in content, and shot through with some attractive personality. These twelve-, thirteen-, and fourteen-year-old students will invariably be enthusiastic about stories of men and women whose work is among primitive people, or where civilization is very simple. There is a missionary book list for intermediates in the Appendix.

(*d*) *Plays and pageants.*—The play instinct which is so noticeable in junior boys and girls is still very strong. Wise missionary leaders will use this to good

advantage in carrying out missionary plays and pageants. The plays need not be elaborate. In fact, to produce several simple ones with fine educational effect will be far more valuable than to entertain adults with one long and difficult affair.

Teaching how to pray.—We have already noticed that the intermediate is beginning to make his religion personal and to get into more intimate fellowship with God. These years ought to mark the beginning, also, of a very rich prayer life. The most magnificent Christian prayers should be studied in the classes. The students should learn a few great missionary prayers. They should be led to offer short and simple prayers as part of the missionary programs. Above all, they should learn to make every prayer a missionary prayer by asking for help in knowing and meeting others' needs.

Training in service.—The students may now actually observe cases of need, discuss what can be done, and decide on how best to help the needy ones. They will be interested in telling the class or department about poor families they have found, cases of sickness, and the like.

The effect these acts of service will have upon the students themselves is even more important than the good they may be able to do. Making and carrying through their own plans will develop their self-control and responsibility as well as deepen their interest in what is going on in their neighborhood and in other parts of the world.

The following service activities have proved their worth in many schools:

In the local school and church.—
Sing in church choir.

Provide the Sunday school with songbooks; distribute, collect, and repair them.

Organize a department choral club, glee club, or boy-and-girl choirs to teach members to sing, as well as furnish special music and lead in the singing of new songs.

Play in the Sunday-school orchestra and keep a list of other pupils who play musical instruments.

Learn stories about the hymns to tell during the song service.

Plan one memory hymn each month.

Visit sick or injured classmates weekly.

Send flowers and letters to sick classmates.

Help prepare items for bulletin board.

Help in pastor's detail work. Fold letters, use the manifolder, serve as typist and stenographer one evening a week, keep his card catalogue of the parish up to date, and gather data from the library regarding church plans.

Aid the evening services and other church services. Act as ushers.

Care for classrooms.

Make and secure illustrative objects for Sunday-school lessons.

Help care for church lawn: plant flowers and shrubs.

Make needed tables, curio cabinets, etc., for the Sunday school.

Get pictures of missionary heroes for adornment of Sunday school.

Provide flowers for Sunday-school decoration during flower season.

Help in Sunday-school library by reading books and recommending them to younger children.

Be on the lookout for returned missionaries and foreign students who may be available for your special feature.

Collect costumes, pictures, flags of all nations, and decorations, and place them in a trunk for the use of the church school on special occasions.

Reproduce scenes in foreign lands to assist in presenting missionary lessons.

In the community.—

Sing carols in the street at Christmas and Easter; also

in hospitals, old folks' homes, and orphan asylums on Sunday afternoons.

Serenade the Sunday-school teachers New Year's Night.

Contribute money, clothing and books to orphanages, settlements, children's homes, etc.

Collect clothing and food for needy families.

Prepare Christmas boxes for elderly cripples and shut-ins.

Subscribe for magazines for invalids.

Collect magazines and pictures for hospitals and homes.

Furnish socials or entertainments for city rescue missions or neglected districts.

Entertain a family of poor children as guests at a class picnic.

Can fruit for a working-girls camp.

Promote an inter-Sunday-school athletic meet.

Help on clean-streets program.

Carry out a campaign to clean up back yards and alleys and to beautify yards and windows.

Help elderly people in the neighborhood by chopping wood, raking leaves, shoveling snow, etc.

Make fireless cookers, ice boxes, and screens under the direction of a visiting housekeeper of the charity organization society.

Provide a week in the country for a boy or girl.

Teach younger boys and girls how to play on a public playground.

Prepare individual Christmas trees for sick children.

In the larger world.—

Carry on regular correspondence with the girl or boy you are supporting in a foreign land and read the letters to the class.

Furnish picturebooks for a mission station.

Contribute money to various relief projects.

Develop and print kodak pictures for use in mission fields.

Provide a portable organ for a Sunday-school missionary.

Provide a library for a needy Sunday school.

Furnish tuition and clothing for a girl or boy in mountaineer or freedmen's school.

Support a pupil in a mission school.

Make gifts of dolls and homemade games and puzzles to a church mission or home-missionary box.

Send Sunday-school material to a foreign Sunday school.

Aid in a food-conservation campaign.

Carry out a "salvage campaign," gathering waste and selling it to aid relief work. Tin-foil salvage pays high returns.

Join the Red Cross and take part in all its activities.

Education in money-giving.—Here again the effect upon the intermediate is more important than the money he gives to missionary causes. He needs to give that he may fix the habit of unselfishness. He ought to give regularly to missions—weekly, by all means. He ought to give intelligently—to know where his money goes and how much missionary service it can buy.

Most intermediates handle some money for themselves. They have either earned it or received it as allowance from parents. They should be led to see that they hold this only as a trust and are honorably bound to use it in the right way.

By all means intermediates should give careful thought to the expenditure of class or department offerings. Under the leadership of the teachers they should choose how their funds shall be used.

The Intermediate Department ordinarily does not make its offering in a worshipful way. Realizing the value of making money-giving a spiritual matter, many departments now receive the offering not in the classes but in the worship service.

Seniors (Ages 15–17)

1. The Nature of the Senior

Body.—When youths reach this period they are not growing as rapidly as they did during the intermediate

years. This means that the muscles are no longer being stretched all out of shape by fast-growing bones, and the youth has a chance to learn again how to use them. The senior often gains ease and self-composure so fast as to astonish the grown-ups around him. This is the more noticeable because of the contrast to the boisterous awkwardness of the intermediate.

Mind.—The gang spirit, which was strong in the intermediate, has begun to die out in the senior. In its place there is a new desire to meet people of his own age and an interest in parties and other social groupings. Along with this comes a new interest in persons of the other sex. Girls are no longer "bothers," or boys "rough, horrid things." Naturally, personal appearance becomes a matter of consuming importance. The unsteadiness of the earlier years passes away, and the senior is capable of shouldering important work in a systematic manner.

Spirit.—Boys and girls of senior years develop ability to feel very keenly. They are especially sensitive to the appeal for self-sacrificing service. The senior's craving for companionship reaches down into his religious life and brings about a desire for a fuller companionship with God. He is able now to reach a still deeper understanding of the meaning of Christianity.

2. The Missionay Nurture of the Senior

Aims in missionary education.—The unselfish spirit will thrive at this period if it has the proper nurture. It must be our aim to help this "other-regarding" impulse to grow and become fixed as a habit in the life of the senior.

Seniors need a view of the world and its work waiting to be done. Given that view, they will find their

own places of service. They should be helped to find such ways of living out their spirit for service as will be helpful to them as well as to those whom they serve.

More persons commit their lives to Jesus Christ between the ages of fifteen and sixteen than in any other one year of life. Here is the chance for us to cement the friendship of youth with the Master.

Methods and materials.—*Instruction.*—(*a*) *Programs.*—The students themselves should plan and carry out their programs as a part of the worship service. Adults should act only as guides and advisers except when they have been asked by the program committee to take some part in a program. A list of program material appears in the Appendix.

(*b*) *Study courses.*—By the beginning of the seventeenth year a keen vocational interest may be expected. Lessons are needed which will inform the pupils about opportunities for life service for both men and women in various lines of business as well as in Christian work. A list of books that are valuable for reading and study by seniors will be found in the Appendix. The senior graded course *The World a Field for Christian Service* has definite missionary value. This course is chosen with the special aim of helping the student to find his place in God's plan for the world.

(*c*) *Dramatics.*—Seniors are still interested in dramatic presentations. They are mature enough to give more pretentious pageants and dramatizations. When the aim is the education of spectators, seniors can be used without any poor educative effect on themselves as participants.

(*d*) *Reading.*—The senior will wish to read books that will help him to meet his vocational and other

problems. He will also be eager for stories of missionary achievement (in our own country as well as others). He is now able to appreciate the missionary courage found at home, which is of a quieter and more humble sort, as well as the more heroic kind, which is found among those who brave the dangers of foreign work. See book list in the Appendix.

Teaching how to pray.—The senior will be readily led to prayer if he has not already developed a real prayer life. He needs God's fellowship. Teach him to pray for definite needs, to be informed about those needs, and to ask that he may be helped to meet them. All prayers by leaders in the department should be worthy patterns for the pupils to follow. Choose events of up-to-the-minute interest as subjects for prayer. Seniors can be asked to offer short public prayers if they have had enough prayer training. At first these prayers should be prepared in advance.

Training in service.—The biggest need during these senior years is for a chance to put into *action* the new spirit of devotion and sacrifice. Do not be afraid to ask seniors to spend a great deal of time and energy in service activities. It is what they want, and they will be enthusiastic workers.

Perhaps one of the principal reasons why there are so few boys and girls of fifteen to seventeen in most of our Sunday schools is that the Sunday school has not asked enough service from them. The only way to develop energetic adult church workers is to train the boys and girls in Sunday school to be continually serving.

Seniors have a wide range of service activities in home, church, neighborhood, and world, from which to choose. There should be a busy service committee in

every Senior Department. Here are a few things seniors have been doing as service activities:

In the local school and church.—

Follow up absent classmates by letters and telephone.

Take charge of a Christmas tree and serve refreshments.

Assist teachers of younger classes.

Serve as pianist or provide one.

Provide special music for each Sunday devotional service and for midweek service if desired.

Organize a department choral club, glee club, or boy-and-girl choirs to teach members to sing, as well as furnish special music and lead in the singing of new songs.

Play in the Sunday-school orchestra and keep a list of all other pupils who play any kind of an instrument, to be used on special programs.

Sing in the Sunday-school choir.

Help in the Sunday-school library.

Operate a stereopticon or moving-picture machine.

Edit the Sunday-school department of the church paper.

Usher at special church functions.

Assist at church affairs by decorating, arranging tables and chairs, checking hats and coats.

Offer services of department to church social committee—girls as waitresses and decorators, and boys as coffee pourers and hat and coat checkers.

Raise funds to send a representative to a summer missionary conference.

Help in pastor's detail work: Fold letters, use the manifolder, serve as typist and stenographer one evening a week, keep his card catalogue of the parish up to date, and gather data from the library regarding church plans.

Get the use of a series of automobiles for the pastor's visiting.

Aid the evening services and other church services. Act as ushers.

Report pastor's forthcoming topics and all church news to local papers.

In the community.—

Provide schoolbooks for a poor boy or girl.

Have a home hour on Sunday afternoons for the strangers and newcomers in your community; also for the foreigners living near your church. Senior boys and girls can work together.

Provide a scholarship for a boy or girl under the direction of the juvenile protective association.

Remail magazines to shut-ins.

Help at social centers in directing games and gymnasium classes.

Carry out a crusade for clean athletics, clean speech, and clean life.

Make "joke boxes" for sick and shut-ins in hospitals and at home.

Plan and take charge of a high-school service of worship.

Help to plan and manage a high-school social affair.

Contribute money, fuel, and clothing for the relief of suffering among the poor.

Provide a week in the country for a boy or girl.

Organize a canning club.

Make jelly or grape juice (as a class) for the district nurses' association.

Tear bandages for district nurses' association.

Visit aged and shut-ins.

Make simple garments for relief associations.

Collect magazines for hospitals and almshouses.

Visit various institutions, such as homes for blind, deaf, dumb, feeble-minded, State penitentiary, State industrial or reform schools for girls, juvenile court, orphanages, etc.

Take part in civic-improvement projects.

Purchase weekly provisions for poor family (under the direction of the provident association).

Secure positions for poor boys.

Help an aged woman to keep her own belongings and room to avoid entering an institution.

"Brother" newsboys (under careful supervision of teacher).

Help in an anti-cigarette campaign.

Conduct a magazine exchange.

Be responsible for janitor service, making fires, keeping yards clean, etc. (for rural schools especially).

Have a notice of the church location and services framed

and placed in hotels, railroad stations, factories, etc., advertising the Sunday school as a "cure for lonesomeness."

Distribute blotters, tickets to services, socials, etc., in hotels, drug stores, and restaurants; also the church programs on Saturday nights.

In the larger world.—

Give socials, parties, hikes, or entertainments for less fortunate girls and boys. Also include the foreigner.

Make sheets, pillow slips, quilts, and simple garments for a mission station.

Educate a foreign boy or girl abroad or in this country.

Supply literature for a foreign Sunday school.

Write letters to missionaries and to foreign boys and girls.

Support a Bible woman in a foreign field.

Join the Red Cross.

Volunteer for Christian life service.

Education in money-giving.—At this age a number of boys and girls leave school to go to work. Most of those who go on in school have some money they are free to handle for themselves. Keep always before them the idea that we must in honor think of our money as a trust and use it accordingly. Stress this in class sessions, in personal conferences, in programs, and through books.

The largest training in benevolence can be secured only if the students exercise intelligent and discriminating choice as to where and how their funds shall be expended.

Young People (Ages 18–24)

1. The Nature of the Young People

Body.—The young person will not gain much in height but will gain considerably in weight during these years. He has all of the senior's energy and has, added to this, endurance. There is more "stick-to-it-ive-

ness" in his make-up. He can stand a long-continued strain.

Mind.—The intermediate who spent much of his time building air castles probably will "come down to earth" in the years from eighteen to twenty-four.

Many young people have gone into business; others are away from home attending college. They have become steadier and more matter-of-fact. They are usually anxious to take a definite part in the world's work.

This is a period of loneliness. Our young man or woman is apt to feel that he knows no one who "understands."

Spirit.—"More preachers, more missionaries, more soldiers, sailors, and such, enlist from this group than from any other group in the whole range of life."

Young people probably will be intensely religious if they are religious at all. They are not discouraged by hard tasks or obstacles. When their interest is aroused, they will spend time and energy lavishly to reach their purpose.

This is the time when Jesus Christ makes his strong appeal. The young man or woman decides his beliefs for himself and he wants to express them in practical work. Many decisions for life service ought to be made in any group of young people. The prevalent longing for friendship should be definitely fulfilled by companionship with the great Friend.

2. The Missionary Nurture of Young People

Aims in missionary education.—Young people need a great deal of very definite information about missionary fields and opportunities. We must present the different types of organized Christian work and lead

our young men and women to enlist in the work for which they are best suited.

And some of these young people must be preachers, missionaries, social workers. No opportunity to enlist volunteers in Christian life service should be overlooked. Those who do so enlist will need training for the duties they expect to take up. A list of books and leaflets that will be helpful to teachers of young people will be found in the Appendix.

Methods and materials.—*Instruction.*—(*a*) *Mission-study courses.*—Young people are ready for serious mission study. Hence, the study class should be the chief means of missionary education for this group. Young people will naturally desire to choose the courses they are to study, for they are choosing for themselves in other fields. Classes in the Young People's Department should feel free to elect missionary courses in substitution for the regular series. A list of suitable mission-study texts for young people will be found in the Appendix.

(*b*) *Programs.*—The missionary programs will of course be planned by the department's program committee and carried out by the members of the department. Speakers from outside are valuable once in a while, but they should not be included in every program.

(*c*) *Books.*—Young people will make use of every sort of missionary literature—narrative, biography, history, travel, etc. Every church school should have a good missionary library, with a librarian in charge. If there is none, perhaps the members of this department may start one for the school. See book list for young people on page 237 of the Appendix.

Teaching how to pray.—The habit of intercessory

prayer should be fixed by this time. If it is not, such a habit should be nurtured in every class and department session. All prayer should be missionary in so far as it asks for guidance in spending life where God would have it spent and for help in serving those who need service.

Training in service.—There are countless opportunities for service in the local church, in the community, and in the larger world. Young people are eager to serve. The person and the job must be brought together. Few who pass out of this period without taking an active part in Christian work can ever be won to worth-while service.

Every Young People's Department should have a service committee, whose business it is to make a survey of needs in the church and community and decide what the members of the department can do. This committee should outline a service plan for the year and see to it that no member of the department misses a chance to take part in some very definite service activities.

A list of suggested activities follows:

In the local school and church.—

Promote class welfare and carry out friendly oversight of class members.

Conduct walks and talks for boys and girls on Sunday afternoons.

Edit a class or school paper.

Usher at church services.

Rally the young people to attend church functions.

Assist in the Sunday-school library.

Make posters advertising church entertainments.

Help to edit the church paper.

Design place cards and decorations for church functions.

Assist Home-Department visitors and Cradle-Roll Superintendent.

Conduct a nursery during church services.

Provide flowers for the pulpit and for special occasions and pass them on to the sick.

Provide a church pew for strangers.

In the community.—

Sew for poor mothers and children.

Conduct Sunday school or evening church service in some neighboring community.

Make jelly or grape juice for a children's hospital or orphanage.

Take patients from a home for incurables to ride in wheel chairs.

Read to blind, aged, and sick.

Provide pleasant Sunday afternoons for young men and women living in boarding houses.

Conduct religious services in hospitals; read aloud to and write letters for the patients.

Aid the local health department in distributing literature and carrying out health campaigns.

Organize young people's societies and conduct religious services in prisons.

Distribute fresh and interesting reading matter in jails and prisons (this must be done systematically and continuously).

Entertain at the home church a group from a settlement.

Tutor backward children.

Teach English and civics to foreigners.

Conduct Bible classes for foreigners.

Plan outings and picnics for poor children.

Plan and carry out a community Christmas tree.

Serve at social centers by teaching, conducting games, and leading classes.

Sing at an old people's home.

Organize a band to sing Christmas carols.

Give entertainments at almshouses and asylums.

Provide automobile rides for convalescents and shut-ins.

Find a market for articles made by inmates of almshouses.

Do clerical work at district office of the charity organization society.

Accompany patients to clinics and friends of patients to visit them at hospitals, houses of correction, etc.

Assist in a community survey.

Assist in Sunday-evening chapel services at the county hospital.

Contribute to an outgoing patient's wardrobe.

See that prisoners are given employment; interest the proper officials in improving prison and jail conditions; coöperate with organizations to care for prisoners after discharge.

Organize a cosmopolitan club.

Arouse sentiment through lectures, pictures, charts, etc., for public parks, playgrounds, and social centers properly supervised and directed.

Make an effort to prevent improper types of amusement.

Carry on prelegislation agitation concerning proper hours of labor and the creation of minimum-wage boards.

In the larger world.—

Write letters to missionaries.

Send supplies to missionaries and foreign Sunday schools.

Make decisions for life-service.

For rural classes.—

Provide fruit and flowers for sick in city, by coöperating with city classes.

Coöperate with city classes in planning fresh-air and summer-vacation work.

Organize the district and make a list of the farmhouses. Rural groups might furnish place and equipment for summer camps, while city groups pay running expenses.

Education in money-giving.—It may be taken for granted that our young men and women now consider all possessions, including money, as a trust to be used in the spirit of stewardship. Missionary giving must be regular and intelligent. Young men and women should decide how their money is to be spent and should have definite information as to where it goes and what it buys. A definite financial goal for the year should always be fixed. Giving that results from irregular bursts of inspiration will do little good.

Discussion Topics

What are the distinguishing characteristics of the intermediate which indicate the kind of missionary education he should have? Where should the emphasis be placed in the missionary education of the intermediate?

In what ways is the senior different from the intermediate? In what ways should his missionary education differ? Where is the emphasis for this age?

Why is it at the intermediate-senior period that boys and girls drop out of the Sunday school? Is it the fault of previous training or of the provision made for that age by the Sunday school?

Why is it especially important that young people be in touch with the church, both from the point of view of the young people themselves and from that of the church? What is the appeal of missions to young people?

Make a list of activities for each of the three age groups that could be put into actual practice in your school. Use the lists in this chapter and add to them freely.

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CHAPTER XII

MAKING WORLD CHRISTIANS OF ADULTS

Adolescence is over.—A study of four hundred famous men shows the twenty-fourth year to be the average age at which they started the work in which they won success. Sometimes a lifework is not chosen until a few years later, but we are safe in saying that, in general, by the time they are twenty-four or five men and women have found the work they want to do and are starting out in earnest to do it.

In laying out a program of missionary education for adults we must first consider what characteristics the adult displays, so that the plan of education may be suited to his interests and needs. We can state only a few general characteristics here, for what we call adult life covers all the years from twenty-four to the end of life, possibly eighty or even ninety, and in such a long period there will naturally be several stages of interest and development.

In general, we may say that the adult is practical. He indulges in few rosy dreams. He is in the midst of the busy world and is interested in such practical matters as the details of a business, which brings his livelihood. We may expect to find, then, that a man or woman of these years has very little use for information that bears no practical fruit. He wants to be able to measure what he learns in terms of conduct, to see how a thing "works out."

Adults will have formed their habits. If these are harmful ones, there is a chance that they may be

broken, and new ones formed in their places; but this will require twice the effort it would have taken in earlier years.

The adult is practical-minded.—When adults become interested in a definite end or purpose their first impulse is to organize themselves to bring it about. If you can show that missions are worth support, you need not give much time to proving that they should be supported. Men and women like to be approached with definite "propositions" for both giving and personal service.

Adult men and women have reached the highest point in spiritual power. In the religious life they again show a leaning toward the practical. They do not come to religious study in the mood for recreation. Religion must be made definite for them in action.

Aims in missionary education.—(*a*) *Practical instruction.*—Practical instruction must be the first aim. Men and women should have a working knowledge, first of all, of the missionary teachings of the Bible. Then they must be helped to translate these into terms of modern life. Christ was intimately acquainted with the problems of his day. Every person who has done real service in the world has known the tasks and problems of his own time.

It is tragically true that a great many Christian men and women to-day do not know enough about the dangers that threaten our Nation and the world's safety to take intelligent action against them. "One of the great assets of the political boss or unscrupulous politican is the ignorance or apathy of the Christian men and women in his city or ward," writes Mr. Diffendorfer in *Missionary Education in Home and School.*

(*b*) *Effective action.*—A fund of information alone

does not make a man religious. "Religion, like muscle, develops only with exercise." Fortunately adults themselves will be anxious to express in action the interest resulting from their study of missionary problems. It will be the privilege of teachers of men and women to lead them to see that the only way to serve God is to serve our fellow men. A list of books that will be helpful to teachers of adults will be found in the Appendix.

Methods and materials.—*Instruction.*—(*a*) *Programs.*—Since we are dealing with grown men and women, there is not the danger of making the programs too difficult. There is danger, however, of making them dull and uninteresting. A wealth of missionary material is available, and adults like practical detail. Choose the persons who take part in the programs carefully. They should have the ability to speak well and be able to hold the attention of a critical group of adults.

These missionary programs for adults are usually presented in the opening part of the class session. There are few Adult Departments as such. In many cases the adults use the whole church-school hour for the class session.

(*b*) *Study courses.*—These will prove the principal means of missionary instruction among men and women. Their study will serve as a basis for the program of service. Small groups, studying for some particular purpose, will be most successful. The conditions of their own community or a course in current world events may be valuable instead of one of the missionary texts already prepared. There is a need for much wider study of right relationships in business, the social order, local and national politics, and international affairs. If the class is to be interested in mis-

sion study, the members must first be convinced that Christianity and the missionary enterprise are one and inseparable. They must see that one cannot be a Christian and not believe in missions. They must recognize that to follow Jesus is to be filled with the same kind of passion which animated his heart—the desire that all men and women everywhere should come to know and love God and live his kind of life in their dealings with each other. The list of books for adult readers, on page 227 of the Appendix, includes many texts that may form the basis for mission-study courses. There is also a list of missionary-study courses on pages 237-240.

(*c*) *Reading.*—Men and women will welcome books that deal with questions of paramount current interest. If there is a missionary library in your school, then you have only to plan how best to get your adult members to read the books it contains. If there is no library, the adult classes could wish for no worthier service activity than to found one. Even a few missionary books, such as one average class could furnish, would be far better than none at all. See missionary reading list for adults in the Appendix.

Teaching how to pray.—Adults have fixed habits of prayer, whether good or bad. Good habits can be encouraged, and bad ones discourged if the adult-class teacher will insist on a brief period of intercession in each session and will take pains to direct the prayers into such definite petitions as require real intelligence and consecration for the very asking.

Training in service.—There is nothing the adult cannot do in service if he is prepared for it. There is very little that he can do well without preparation. Our whole program of missionary training for adults should

be to fit them for immediate opportunities. It will be easy to enlist them in service if their interest is centered in the needs which must be met. Service is the biggest part of missionary education for adults.

The adult program of service will fall into there divisions:[1]

In the local church the opportunities for service will, of course, depend on local conditions. Any adult worker can easily find out what they are. In fact, they probably will be brought to the attention of the adult classes by the pastor or by the workers with younger pupils who need more equipment or helpers. The local church is always in need of trained workers, which the adult classes will be called upon to supply.

In the community an intelligent program of service cannot be planned until a survey of community needs has been made. Schools, settlements, missions, playgrounds, jails, districts settled largely by foreigners,—these are some of the items a survey will include. A program of service should be laid out at least several months in advance; it should include every member of every class.

A program of world service can be planned only after careful study and earnest prayer. Now as never before men and women with a world vision are needed. The members of adult classes should be kept informed on world events.

A list of service activities that adult classes in the church school have found profitable follows:

In the local school and church.—

Assist in providing good equipment for the Sunday school and church—buildings, electric lights, furnace, hymnals, maps, pictures, handwork materials, pianos, sand tables, etc.

[1] For an excellent discussion of adult service activities see *Adults in the Sunday School*, W. S. Bovard, Chapter VIII, on "A Program of Service."

Promote and practice church attendance.
Engage in personal and team evangelism.
Put business methods into church finance.
Call on the sick and aged.
Provide a clubroom for boys in the church building.
Take charge of a Sunday-evening service.
Maintain a Home Department.
Organize a personal workers' league.
Conduct social activities in the church.
Entertain the aged people of the church.
Plan and carry out an adequate program of teacher training if there is none in the Sunday school.
Give social evenings to young people's classes.
Have afternoon meetings once a month, with programs helpful to mothers, to which are invited all the mothers in the church. (For women's classes; men's classes might follow a similar plan for fathers' meetings.)
Welcome strangers at each church service.

In the community.—
Study social conditions.
Work for wholesome recreational facilities.
Participate in political, social, and religious affairs.
Engage in general relief work.
Conduct evangelistic campaigns.
Hold special evangelistic services every week.
Maintain an employment bureau.
Carry on special temperance work.
Conduct Bible classes in jails and prisons.
Look after the welfare and employment of discharged prisoners.
Maintain a poor fund.
Effect an association with other Bible classes of the city for purposes of community betterment.
Rent a hall one night each week for the recreational use of boys.
Provide "white gifts" for the poor at Christmas.
Look after the wage-earning girls who come as strangers to the city for employment.
Make clothing for poor children in city (rural class).

Assist in fitting up rooms for a vacation home for poor girls.

Seek to remove causes of social and industrial distress.

In the larger world.—

Study missionary problems.

Strive to infuse into the church a zeal for missions.

Be a center of intercession.

Support foreign pupils in mission schools.

Support missionaries, native preachers, and Bible women.

Furnish fruit, vegetables, and milk for city mission (rural class).

Give a day's outing to city poor children (rural class).

Send fruit, vegetables, butter, and eggs to orphanages, children's charity hospitals, and asylums (rural class).

Education in money-giving.—Men and women will find it difficult to begin devoting a fixed part of their incomes to the work of the church at home and abroad if they have not been trained to do this in earlier years. It can be done, however, and will be done if the question is put before them properly. They must know that they hold their possessions only in trust and are under obligation to use them in the way that will be most acceptable to Him who is the owner.

Regular giving will appeal to business men, because it is practical and businesslike. They will come to see it as the only sensible way to give.

Giving should never be haphazard. It must be toward a definite goal. A goal for the year should be fixed, and pledges made on that basis.

To insure intelligent missionary giving the members of the class should know to what agencies their money goes for distribution and what amounts of service it can purchase on home and foreign mission fields. It is of course to be supposed that the adult class has determined the investment of its own funds.

Discussion Topics

Why is it sometimes difficult to interest adults in missions? Why is it particularly important to win their interest?

How are each of the four branches of missionary education (instruction, training in prayer, education in money-giving, and training in service) applied to adult classes?

What is the place of the mission-study class in this group?

Sum up what your experience has taught you about missionary education for adults. Does this chapter help you to interpret those results? Does it show you any ways by which that missionary education might have been more effective?

Outline an efficient plan for missionary education for adults which would be practically workable in your church school.

Bibliography

Adults in the Sunday School, William Sherman Bovard. 196 pages.

Adult Class Study, Irving F. Wood. 143 pages.

Life in the Making, Barclay, Brown, and others. 236 pages.

Missionary Education in Home and School, Ralph E. Diffendorfer. 407 pages.

APPENDIX

Worker's Library

The following list of helps is suggested for a library that will prove helpful to church-school workers who are interested in missionary education. There are many more which might have been added, but this number will do much to inform leaders along missionary lines and the methods and materials that are available.

NECESSARY FOR THE SMALL SCHOOL

Pupil Study

Life in the Making....Barclay, Brown, Sheridan, Thompson

Missionary Education

Missionary Education in Home and School.....Diffendorfer
Graded Social Service in the Sunday School.....Hutchins
Adventures in Stewardship.....Cushman, Bellinger
Making Missions Real.....Stowell
Missionary Programs and Incidents.....Trull

Missions

World Facts and America's Responsibility.....Patton
Red, Yellow, and Black.....Fahs
Friends of Ours.....Colson

NECESSARY FOR THE AVERAGE SCHOOL

All books listed for the small school.

Pupil Study

Fundamentals of Child Study.....Kirkpatrick
Childhood and Character.....Hartshorne
The Junior Worker and Work.....Baldwin

Missionary Education

The Missionary Education of Juniors.....Hutton
Mission Study Through Educational Dramatics.....Willcox
Children at Play in Many Lands.....Hall
Missionary Methods for Sunday-School Workers.....Trull
Missionary Program Material.....Ferris

Missions

The World and the Gospel.....Oldham
Everybody's World.....Eddy

NECESSARY FOR THE LARGE SCHOOL

All books listed for the small and average schools.

Pupil Study

The Girl and Her Religion.....Slattery
Girlhood and Character.....Moxcey
Boyology.....Gibson

Missionary Education

A Parish Program of Missionary Education.....Archer
The Organization and Conduct of the Mission Study Class
Milliken
The Dramatization of Bible Stories.....Miller
How to Produce Children's Plays.....Mackay
How to Tell Stories to Children.....Bryant
The Use of the Story in Religious Education.....Eggleston
Handwork in Religious Education.....Wardle
Things to Make.....Hutton
Five Missionary Minutes.....Trull

Missions

A Better World.....Dennett
Church and Community.....Diffendorfer

MISSIONARY PROGRAM MATERIAL

NOTE: The story books listed under "Books for Reading and Study" will furnish much excellent material for programs. Often only slight adaptation to program needs is necessary.

FOR ADULTS, INTERMEDIATES, SENIORS, AND YOUNG PEOPLE

Making Missions Real.....Stowell
Contains fifty-two short exercises and demonstrations on home and foreign missions.

Five Missionary Minutes.....Trull
Contains missionary material for platform use in the Sunday school every Sunday in the year. The material is brief and interesting. First series.

Missionary Programs and Incidents.....Trull
Second series of the foregoing.

Home-Missions Trails.....Stowell

FOR BEGINNERS, PRIMARY PUPILS, AND JUNIORS

NOTE: If carefully adapted, some of the material in *Five Missionary Minutes* and *Missionary Programs and Incidents*, Trull, (mentioned above) may be suitable for juniors; but it could not be used in any circumstances in beginners' and primary departments.

Missionary Program Material.....Ferris
Contains programs, stories, simple dramatic exercises, recitations, games, etc., classified under different countries. Especially for Juniors.

Friends of Ours.....Colson
This storybook for older primary children shows our dependence on people of other lands.

Little Folks of Many Lands.....Chance
The stories in this book tell of children in other countries, their home life, and folk stories. Especially for primary pupils.

The Honorable Crimson Tree.....Ferris
Eight stories of the new China for boys and girls (juniors).
Picture sheets (to accompany book).
Chinese boys and girls.
Chinese snapshots.

Americans All.....Seaman
Ten stirring stories of Americanization.
Picture sheets (to accompany book).
Mexicans in the United States.
Orientals in the United States.
Children of the city.

Giovanni.....Ferris
The life of an Italian immigrant lad told in five stories for juniors.
Italian picture sheet (to accompany book).

Stories of Brotherhood.....Hunting
Book for older juniors, containing fifteen stories of men and women whose lives have been spent in service to others in home and foreign lands. (Illustrated.)
"Work Around the World" (picture sheets to accompany book).

Suggested Leadership-Training Courses in Missions

A three-months' course for missionary workers

1. *Graded Missionary Education in the Church School*, Beard	6 lessons
2. Leaflets of the Department of Missionary Education	6 lessons
For the three months	12 lessons

Or, *Training World Christians: A Handbook in Missionary Education*, Loveland, 12 lessons.

A one-year course for missionary workers

1. Beginning, same as the three months' course, *Graded Missionary Education in the Church School*, Beard, and leaflets on missionary edution in the Sunday school; or, *Training World Christians: A Handbook in Missionary Education*, Loveland	12 lessons
2. *Life in the Making*, Barclay, Brown, and others	24 lessons
3. *World Facts and America's Responsibility*, Patton	12 lessons
For the year	48 lessons

A three-year course for missionary workers

First Year

1. Beginning, same as the three months' and one-year courses, *Graded Missionary Education in the Church School*, Beard, and leaflets on missionary education in the Sunday school; or, *Training World Christians: A Handbook in Missionary Education*, Loveland	12 lessons
2. *Life in the Making*, Barclay, Brown, and others	24 lessons
3. *How to Teach Religion*, Betts	12 lessons
For the year	48 lessons

Second Year

1. *The Bible*, Barclay	24 lessons
2. *The Program of the Christian Religion*, Shackford: or, *World Facts and America's Responsibility*, Patton	12 lessons

3. *The Organization and Administration of the Sunday School*, Cuninggim-North	12 lessons
For the year	48 lessons

Third Year

1. *A Methodist Church and Its Work*, Kern-Tippy	12 lessons
2. *Missionary Education in Home and School*, Diffendorfer; or, *Graded Social Service for the Sunday School*, Hutchins	12 lessons
3. Electives (such as *The Faiths of Mankind*, Soper; *Christian Democracy for America*, Forsyth-Keeler)	24 lessons
For the year	48 lessons

Missionary Dramatizations

General

The Pageant of Brotherhood. By Anita B. Ferris. A representation of the interdependence of nations and workers. The story of civilization is clearly illustrated and the spiritualizing influence of the brotherhood ideal. About one hundred children and young people needed. May be given indoors or out. About one and one-half hours. Twelve copies required.

The Children's Crusade. By Madeleine Sweeny Miller. A beautiful and readily adaptable pageant bringing the Centenary message home.

The World's Christmas Fireplace. By Madeleine Sweeny Miller. A vivid presentation of the needs of the suffering of the women and children of Europe after the war. From forty-five minutes to one and one-half hours. Sixteen persons.

El Dorado: A Pageant of South-American Freedom. By Helen L. Willcox. This pageant has a prelude and interludes which form connecting chronological links. The four episodes deal with the Spanish conquest; slavery in Brazil; the campaigns of San Martin; and the beginnings of religious liberty in Peru. The complete production requires the coöperation of an entire community. All or only a part may be used. About two hours. Thirty copies required.

The Immigrant Gateway. By Reuben L. Breed. Reproduces the arrival of immigrants at Ellis Island. Easy to prepare and elastic as to number of participants. Special descriptive circular sent upon request. From forty-five minutes to two hours. Twelve copies required.

The Coming of the Mayflower. By Rosamond Kimball. A pageant of the founding of Plymouth colony. From forty to sixty or more characters. From forty-five minutes to two hours.

SENIORS AND YOUNG PEOPLE

The Crossroads Meeting House. By Mary M. Atkeson. A merry hometown play. Requires eleven persons. One hour.

Honorable Mrs. Ling's Conversion. By Jean H. Brown. The interesting story of a strong-minded Chinese lady. Fourteen persons required. One hour.

The Red Flower. By Helen Harrington. An Armenian play. Seventeen persons. One hour.

Starting Right. A spirited dialogue discussing living, giving, and saving. Adapted from "Money the Acid Test." About thirty minutes. Two copies required.

Indictment of Christian America. By Charles H. Sears. A mock trial indicting American Christians for not having applied the gospel. About two hours. Ten copies required.

Robert and Mary. By Anita B. Ferris. A missionary romance adapted from the true story "The Moffats." About one hour. Fourteen copies required.

Larola. By Helen L. Willcox. A one-act missionary play of India, telling the story of a Hindu woman condemned to widowhood upon her marriage to a Christian professor. About one hour. Eight copies required.

The Pilgrimage. By Helen L. Willcox. A thrilling story of a first day of the Moslem pilgrimage to Mecca. A true picture of Mohammedanism and the dangers of work on the "firing line" of Christian missions. About two hours. Twelve copies required.

Kosiki. By Amy Kellog. The transformation of a Korean village through the influence of one Christian convert. Fifteen minutes. Five copies required.

The Canvassers and Mr. Brown. By Ralph A. Felton. A short dialogue on the every-member canvass for use in rural churches. About thirty minutes. Four copies required.

Two Thousand Miles for a Book. By Helen L. Willcox. The story of the Nez Percé Indians who traveled from the Northwest to Saint Louis seeking the "white man's book of heaven." About two hours. Twelve copies required.

Election Day. By Helen L. Willcox. One day's happenings in a moonshiner's home, showing the old life merging into the new. Very simple accessories and costumes. About thirty minutes. Five copies required.

The Test. By Helen L. Willcox. In blank verse a thrilling story is told, showing the influence of Christian personality in the Mohammedan world. About forty-five minutes. Six copies required.

Kanjundu, or *From Fear of the Enemy.* By Helen L. Willcox. Presents the conflict of Christianity with heathenism in Africa. As a result of a tour an indifferent young woman wakens to her responsibilities and prepares herself for missionary work. About one hour. Fifteen copies required.

INTERMEDIATES

Who Is My Neighbor? By Mary Clark Barnes. A brisk little home-missionary entertainment, showing the need and some simple methods of Americanizing our foreigners. About forty-five minutes. Four copies required.

The Heroine of Ava. By Helen L. Willcox. A tale of Burma in the days of Adoniram Judson. Vivid and full of movement. About two hours. Twelve copies required.

The Triumph of Peace. By Anita B. Ferris. An impressive entertainment contrasting the results of war and peace. About thirty-five minutes. Eight copies required.

Broken Chains. By Nellie C. Dodd. The romance of a Turkish girl breaking the chains of custom for education, home, and true love. From forty to fifty minutes. Ten copies required.

Slave-Girl and Schoolgirl. By Helen L. Willcox. Simple incidents in the home life of a well-to-do Chinese bookseller. A charming little play. From thirty to forty minutes. Seven copies required.

Granny of the Hills. By Belle B. Clokey. The sacrifice of Granny of the southern mountains for the education of her grandson. About one hour. Fifteen copies required.

JUNIORS

Through the Sunday-School Door. By Anita B. Ferris. A bright little story of Children's Day and the joy it may bring to children in distant places and lands. About thirty minutes. Eleven copies required.

Alice Through the Postal Card. By Anita B. Ferris. A play for juniors showing what happened to Alice when she stepped through a post-card door into Japan. About thirty minutes. Eleven copies required.

Ruth's Donation Party. By Anita B. Ferris. A short play on child labor, emphasizing the need of brotherhood. About thirty minutes. Ten copies required.

Livingstone Hero Plays. By Anita B. Ferris. Four dramatizations of *Livingstone Hero Stories*, by Susan Mendenhall. May be given separately or consecutively. From forty to fifty minutes. Ten copies required.

Pageant of the Land of the Golden Man. By Anita B. Ferris. A simple dramatic exercise based on "The Land of the Golden Man." Tableaux, pantomimes, and dialogues. About thirty minutes. Ten copies required.

Santa's Allies. By Anita B. Ferris. Based on the idea of a "summer Christmas tree." It can be used by a group of boys and girls in connection with simple gifts made for a mission school, a hospital, or the Red Cross. About one hour. Twelve copies required.

Just Plain Peter. By Janet Prentiss. The story of two Italian orphans in a tenement, helped by a visitor from the mission. Suggestions for playing the games of foreign children. About thirty minutes. Four copies required.

Visitors of the Colonial Period. By Anita B. Ferris. An entertainment showing how a boy and girl from the southern mountains would disclose the manners of colonial times while creating interest in the highlanders. About thirty minutes. Ten copies required.

Children of the Christmas Spirit. By Anita B. Ferris. A lesson in world brotherhood and a Christmas entertainment for boys and girls. About twenty-five minutes. Fourteen copies required.

Why Didn't You Tell? By Anita B. Ferris. An Easter entertainment for children from five to ten years of age. About thirty minutes. Fifteen copies required.

Materials for Visual Instruction

posters

The use of posters in missionary education in the Sunday school can be made very valuable. The best results will be obtained if the pupils themselves make the posters for the various departments and for the church bulletin board. The juniors or intermediates can make posters for the beginners and primary pupils.

Four Stewardship Charts.

Three Hospital and Home-Survey Charts.

Nine Lifework Charts.

Six Missionary-Department Charts.

These charts may be obtained from the Missionary Education Movement, 160 Fifth Avenue, New York City.

curios

China Curio Outfit Number 1.

Six conspicuous banners and proverbs and texts in Chinese.

Six large pictures of Chinese life painted by a Chinese artist.

Two flags (old dragon and rainbow flag of the republic).

Two painted paper scrolls, depicting native scenes.

Twenty curios, with full descriptions of each. These include: objects used in native worship, Chinese money, native clothing, articles used in the household and in business, etc.

China Outfit Number 2.

This outfit consists of: two banners, two flags, two pictures, two scrolls, ten curios. (All described under China Outfit Number 1.)

Japan Outfit Number 1.	Japan Outfit Number 2.
Philippines Outfit Number 1.	Philippines Outfit Number 2.
India Outfit Number 1.	India Outfit Number 2.
Africa Outfit Number 1.	Africa Outfit Number 2.
Moslem Outfit Number 1.	Moslem Outfit Number 2.

American Indian Outfit Number 1.

American Indian Tepee Outfit.

All of the foregoing may be rented from the Missionary Education Movement, 160 Fifth Avenue, New York City.

PICTURES

A complete line of pictures of famous missionaries may be obtained from the Missionary Education Movement, 160 Fifth Avenue, New York City. Write for catalogue.

PICTURE STORIES

Africa: six pictures with stories.....Hazeltine
China: five pictures with stories.....Kollock
Helper: six pictures with stories.....Beard
Italian: six pictures with stories.....Shere
Little Neighbors: six pictures with stories.....Colson
Children of the Community.....Eggleston
Near-East Picture Stories.....Osborne

PICTURE SHEETS

Each sheet consists of sixteen pages of pictures, with descriptions and instructions for use printed on one sheet, to be cut and mounted.

Africa.
Child Life of the World.
Children of the City.
Chinese Boys and Girls.
Chinese Snapshots.
How We Are Clothed.
How We Are Fed.
How We Are Sheltered.
How We Travel.
The Italians.
Mexicans in the United States.
Orientals in the United States.
South America.
The Armenians and Syrians.
The People of Japan.
The Eskimos.
Work Around the World
Boys and Girls of Bible Lands.
Egypt and Modern Heroes of Bible Lands.

Primary missionary picture set.
Twelve pictures for use in teaching about Indians, Eskimos, or Japanese.

These may be obtained from the Missionary Education Movement, 160 Fifth Avenue, New York City.

HANDWORK

Model of a City.
Near East Painting Book.
African Painting Book.
Directions for Making an African Village.
South American Paper Dolls.

LANTERN SLIDES

The use of lantern slides is a potent means of missionary education. Sets of slides can be obtained for a slight rental fee from your denominational board.

MISSIONARY MUSIC

For Children

Neidlinger Song Cards.
Number 102: *Prayer.*
Number 105: *A Song of Service.*
Number 106: *A Whisper Song.*
Number 108: *Round the World.*
(Jersey Music Company, East Orange, New Jersey.)

Song Sheets.
The World Children for Jesus.
(W. H. Dietz, 20 East Randolph Street, Chicago.)

Carols (selections).

Melodies (selections).

Junior Hymns and Carols (selections).
(Leyda Publishing Company, 508 South Dearborn Street, Chicago.)

Songs for Little People (selections).
Any depository of The Methodist Book Concern.

Child Religion in Song and Story (selections).

The Book of Worship of the Church School, Hartshorne (selections).
(Charles Scribner's Sons.)

A Hymnal for American Youth (selections), Smith.
This book is splendid for intermediates and seniors as well as juniors.

Chinese Mother-Goose Melodies.....Headland-Christ
Songs of the Child World Number 1 and Number 2....Gaynor
Merry Songs for Little Ones.....Gottschalk

For the Whole School

Any denominational church or Sunday-school hymnal (selections).

Missionary Students' Hymnal (Edinburgh).

Songs of Many Nations.

Books for Reading and Study

Note: Study books are indicated by asterisk. Reading books may be used for study purposes.

BEGINNERS AND PRIMARY PUPILS

Child Life in Japan.....Ayrton
Dutch Twins.....Perkins
Friends of Ours.....Colson
Fil and Filippo.....Thomson
Indian Child Life.....Deming
Legends of the Red Children.....Chadwick
Little Cousin series.

This series consists of sixty-three books, each telling the story of a child of different nationality.

Our Little Folks of Many Lands.....Chance
Primary Mission Stories.....Applegarth
Seven Little Sisters.....Andrews
Snowland Folk.....Peary
Twin Travelers in South America.....Underwood
With Tommy Tompkins in Korea.....Underwood

JUNIORS

Adrift on an Ice Pan.....Grenfell
African Adventurers.....MacKenzie
After a Hundred Years.....Robinson
All About Japan.....Brain
Americans All.....Seaman
Boys and Girls of Many Lands.....McFee
Child Life in Mission Lands.....Diffendorfer
Children's Hero Stories: Chalmers of New Guinea....Kelman
The Story of Bishop Patteson.....Paget
The Story of David Livingstone.....Golding
The Story of General Gordon.....Lang
The Story of Stanley.....Golding
Giovanni.....Ferris
Home and World series:

How We Are Clothed.....
How We Are Fed.....
How We Are Sheltered.....
How We Travel.....
} .....Chamberlain

The Honorable Crimson Tree.....Ferris

A series of entertaining stories of China.

How a Little Girl Went to Africa.....Bicknell
Junior Missionary Stories.....Applegarth
The Land of the Golden Man.....Ferris
Lantern Stories.....Fisher
Stories of the Orient.
Little Cousin stories:
(See reading list for beginners and primary pupils.)
Livingstone Hero Stories.....Susan Mendenhall
Planting the Outposts.....Sulzer
Red, Yellow, and Black.....Fahs
Soo Thah.....Bunker
Stories of Brotherhood.....Hunting
The Story of David Livingstone.....Golding
Winners of the World During Twenty Centuries.....Gardner
Fez and Turban Tales.....Blake
Stories of the Near East.
Mr. Friend-o'-Man.....Stocking
Little home-mission stories.

INTERMEDIATES AND SENIORS

The Promised Land.....Antin
The Klondike Clan.....Young
Alaska Days With John Muir.....Young
Adventures in Alaska.....Young
The Story-Teller of the Tribe.....Higley
Up From Slavery (the story of a Negro boy)....Washington
Story of Hawaii.....Alexander
The Jungle Folk of Africa.....Milligan
Snapshots From Sunny Africa.....Springer
China Inside Out.....Miller
A Trip to Lotus Land.....Bell
All About Japan.....Brain
Under the North Lights.....Guernsey
Indian Folklore.....Higley
Goose Creek Folks.....Bush and Bush
Sons of Italy.....Mangano
Masoud The Bedouin.....Carhart
A story of the near East.
**Serving the Neighborhood*.....Felton
A home-mission study book.

Argonauts of Faith.....Mathews
The story of the Pilgrims.
Frank Higgins: Trail Blazer.....Whittles
A story of the great Northwest.
Shepard of Aintab.....Riggs
A story of the Near East.
Ann of Ava.....Hubbard
A story of a young woman's heroism.
Black-Bearded Barbarian.....Keith
Brother Van.....Brummitt
A story of the great West.
David Livingstone.....Horne
Foreign Magic.....Cochran
A story of China.
God's Image in Ebony.....Darlow
Indian Boyhood.....Eastman
Korean Folk Tales.....Gale
Livingstone the Pathfinder.....Mathews
The Lure of Africa.....Patton
The White Queen of Okoyong.....Livingstone
Winning the Oregon Country.....Faris

YOUNG PEOPLE AND ADULTS

NOTE: The following books are general and deal with political and social phases of life in the light of Christianity and the Christian's responsibility. They are best for study and discussion groups:

God's Missionary Plan for the World.....Bashford
**The Democratic Movement in Asia*.....Dennett
American Democracy and Asiatic Citizenship.....Gulick
The Gospel for a Working World.....Ward
The Emergency in China.....Pott
**The Challenge of the Present Crisis*.....Fosdick
**America's Stake in the Far East*.....Fahs
**Christian Standards in Life*.....Murray-Harris
**A Challenge to Life Service*.....Harris-Robbins
**A Better World*.....Dennett
**Making Life Count*.....Foster
**The New Map of the World*.....Luccock
**America and the Orient*.....Gulick

**The Individual and the Social Gospel*.....Mathews
**Unity of the Americas*.....Speer

NOTE: These books deal with the immigrant problem in all its aspects:

The House on Henry Street.....Wald
The Immigrant and the Community.....Abbott
The Immigrant: An Asset and A Liability.....Haskin
The New Immigration.....Roberts
From Alien to Citizen.....Steiner
The Broken Wall.....Steiner
Against the Current.....Steiner
The Immigrant Tide: Its Ebb and Flow.....Steiner
On the Trail of the Immigrant.....Steiner
They Who Knock at Our Gates.....Antin
The Bohemians.....Chase
The Poles.....Fox
How the Other Half Lives.....Riis
**Our Slavic Fellow Citizens*.....Balch
**The Bible Message for the Stranger Within Our Gates*
Harrison
The Children of the Tenements.....Riis
Immigrant Forces.....Shriver
**Christian Americanization: A Task for the Churches*..Brooks

NOTE: These are books dealing with home missions, the problems of city and country, and that of the American Indian:

The Oregon Missions.....Bashford
Kiowa: The Story of a Blanket Indian Mission....Crawford
Our Southern Highlanders.....Kephart
The Country Town.....Anderson
Country Life and the Country School.....Carney
The Making of a Country Parish.....Millis
The Indian and His Problem.....Leuff
The American Indian on the New Trail.....Moffett
The Foundations of Mormonism.....La Rue
**The Bitter Cry of the Children*.....Spargo
**Child Problems*.....Mangold
**The Future of the American Negro*.....Washington
**Within Prison Walls*.....Osborne
**The Church and the Community*.....Diffendorfer

**A National System of Education*.....Athearn
**Report of the Steel Strike of 1919* (Interchurch World Movement; Commission of Inquiry).
The Frontier .....Platt
**The Church and Country Life*.....Vogt
**The Church of the Open Country*.....Wilson
**A Study of a Rural Parish*.....Felton

NOTE: The following books concern the Negro in the United States:
The Negro.....Du Bois
In Black and White.....Hammond
Souls of Black Folk.....Du Bois
Darkwater .....Du Bois

NOTE: These are stories of the Negro race everywhere. They are chiefly reading books:
Due South: or Cuba, Past and Present.....Ballon
Down in Porto Rico.....Fowles
Thinking Black.....Crawford
The Heart of Central Africa.....Springer
An American Bride in Porto Rico.....Blythe
The Moffatts.....Hubbard
Uganda's White Man of Work.....Fahs

NOTE: These are books about the Orient:
The Philippines and the Far East.....Stuntz
India, Beloved of Heaven.....Badley
India, Malaysia, and the Philippines.....Oldham
The Chinese Revolution.....Brown
Changing Chinese.....Ross
The Uplift of China.....Smith
**New Life Currents in China*.....Gamewell
The Education of Women in Japan.....Burton
The Mastery of the Far East.....Brown
India Awakening.....Eddy
Pandita Ramabai (story of India).....Ramabai
Sunrise in the Sunrise Kingdom.....DeForest
Working Women of Japan.....Gulick
Korea in Transition.....Gale

NOTE: These are stories of Latin-America:
Modern Mexico.....MacHugh

Mexico of the Mexicans.....Spence
Mexico To-Day and To-Morrow.....Trowbridge
Mexico and Her People of To-Day.....Winter
South America: Observations and Impressions.....Bryce
The Continent of Opportunity.....Clark
South of Panama.....Ross
Old Spain in New America.....McLean and Williams
South America: Its Missionary Problem.....Neely
When I Was a Girl in Mexico.....Godoy

NOTE: These are general missionary books, including travel and biography. Some of them contain a collection of short biographical sketches, which make them easily adaptable for program material:

Some By-Products of Missions.....Headland
Travels in Alaska.....Muir
Francis Asbury: The Prophet of the Long Road.....Tipple
The Ministry of Service.....Van Marter
**The Near East: The Crossroads of the World*.....Hall
Adventures of Faith in Foreign Lands.....Pell
**Ancient Peoples at New Tasks*.....Price
**Comrades in Service*.....Burton
Heroes of the Faith.....Gates
Ministers of Mercy.....Franklin
The Moslem World.....Zwemer
**Servants of the King*.....Speer
Under Marching Orders.....Hubbard
**Foreign Missionaries in Action*.....Hartman

NOTE: The following books deal with stewardship:

A Man and His Money.....Calkins
The Little Green God.....Mason
**Men and Things*.....Atkinson
**Efficiency Points*.....Doughty

NOTE: The following books are invaluable for furnishing statistics and data about the missionary needs of the world. There is no other work so complete or so accurate:

World Survey.....Interchurch World Movement
The Malden Survey.....Interchurch World Movement
Outward Bound.....Published by Humphrey Milford, Amen Corner, London, E. C. 4. One of the best missionary magazines now published.

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